THE CHURCHMAN.

VOLUME XV.—No. 20. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 748.

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For the Churchman.

Lays of the Ancient Church.

NO. X.

Weep not for the Dead.

"Weep ye not for the dead, neither bemoan him but weep sore for him that goeth away, for he shall return no more."—Jeremias xxii. 10.

Weep not for the dead nor bemoan him;
He goes to the crown of his faith;
And the Angel, his Guardian, has shown him
A light 'mid the darkness of death.

Why then our regretting and sighing!
How trustless and vain it appears!
He hath won a warm sunlight undying;
He hath lost but a cold land of tears.

The prayer of the Church rises o'er him,
The hour of his rest is at hand;.
Eternity opens before him
The doors of the Beautiful Land.

And soon, when the feet by Time's river
Their last weary journey have trod,
He will pass to his Salem forever,
On the breast of his Father and God!

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Weep sore for the pilgrim who roameth
The sands of a desolate shore;
The heart-broken exile who cometh
To the home of his Father no more.

His Maker forgot and forgetting,
He waiteth oblivion's wave:
His life weareth on to its setting,
In the region of gloom and the grave:

With Sin's mighty tyranny chiding
His soul as it faints on the road:
And doubt and despondency hiding
The smile of the Mercy of God!

Then weep not the dead, for he fleeth
Where guilt and where sorrow are o'er:
But wail for the exile who seeth
The face of his Father no more! Acolytis.

Hawkstone, a Tale of and for England in 181–. 2 vols. pp. 335 and 423. London: Murray. 1845.

Either this book ought, as a duty, to be read by every one, or it is, in spite of its great ability, so unjustifiable a publication as to deserve very severe censure. The mainspring of the whole story, from which all the fearful atrocities and domestic miseries wilfully and knowingly originate, is the Jesuits. A father is made to disinherit a virtuous son—that son's child is stolen, is trained in vice, excited to draw (unwittingly) his sword against his parent, and is condemned to death—a babe is murdered, and its mother driven mad thereby—discontent and murderous riot against the lawful authorities are excited—mercantile firms are made bankrupts—domestic circles are broken up—and all is directly and solely the work of the Jesuits, in this country, and in our own day! Now, either the author has facts for his foundation, or he has not; and upon that circumstance rests the question, whether his book is justifiable or unjustifiable—patriotic or slanderous. It will not do to say certain maxims and certain principles of the Jesuits, legitimately carried to an extreme point, *might* produce all the vice and misery detailed in this work. Outbreaks and riots in the manufacturing and mining districts have, as a fact, taken place, the remembrance of them is fresh in every mind, and the details in this volume are sufficiently accurate to identify them: those riots are here distinctly traced to the paid agents of the Jesuits, and Roman Catholic priests are represented as cognisant not only of all the atrocities which, as we know, were committed, but of many which exceed the limits of probability, if not of possibility, in this country. This, then, is no mere speculative opinion, but a definite and most awfully serious charge against the Roman Catholic priests of the present day.

There is in these volumes so much violent exaggeration, such an apparent and incessant desire to harrow and torture the feelings of the reader, combined with some palpable anachronisms, in details, that we are compelled to suspect that truth and justice have been sacrificed for the sake of producing a powerful effect: that the wish to warn his countrymen against a dangerous and insidious enemy has so engrossed the author's attention, that he has employed unfair and unchristian means to effect his object.

Of the literary ability, and especially of the descriptive powers of the author, it is almost impossible to speak too highly. With the exception of the conversation respecting infant schools (which we consider, for the most part, positive trash) we scarcely recollect a feeble page throughout the work. Indeed, we rather complain that it is too *strong*—too violent. The change of scene is also occasionally too abrupt, and, from its frequency, produces some confusion, unless very particular attention is paid.

But although the Jesuits are at the bottom of all the mischief, and their agents intimately mixed up with all the incidents related, other topics are introduced, and are elaborately and ably discussed: *e. g.* the Roman and the Anglican systems—their practical defects and merits; charitable societies; and the "all-denomination-principle;" the "Oxford Tracts;" the "Tractarians;" the "Romanisers;" the "Evangelicals;" and the "Conservative Ministry;" are, by turns, the subject of conversations, carried on with much intelligence and spirit; and this portion we consider by far the most valuable part of the work. Had the plot had a less questionable foundation, and been developed with less exaggeration and violence, we should have been able to recommend this work very heartily to our readers, containing, as it does, much that is very instructive and edifying, with very little that we object to in its opinions and sentiments upon ecclesiastical matters. The author, who is evidently a high Anglican, (and, *autrefois*, ranked with the "Tractarians,") has strong antipathies to parts of the Roman system, with a few political, social, and religious crotchets of his own. His tale, in point of interest and painful excitement, exceeds *Pen Owen* and *Ellen Middleton*, while his irony and sarcasm remind us of Mr. Paget's admirable tales. Indeed, allowing for the drawbacks we have mentioned, this era of religious tales has not produced a more clever and readable work than *Hawkstone*. It is dedicated to Lord John Manners, in the hope, we presume, of obtaining an audience among the "new generation," and a reception of the author's views upon the ecclesiastical and social questions which he discusses.—*Eng. Churchman.*

Russia and the English Church.—However incredible the circumstances may appear, the czar has ever directed his attention, we are informed, to some combination with those wavering clergy who have made the University of Oxford a place of most unsanctified disputation; his emissaries have not been wanting in the effort to induce our clergy to direct their looks to Russia as well as Rome. We advance this upon no slight authority, and their object is the union of the Church of England, only problematically apostolic in their notions, with the indubitably apostolic Greek Church of Russia—a scheme now not bruited about for the first time, nor as anything novel, for it was attempted under the reign of Peter the Great, and only frustrated by his death.—*New Quarterly.*

Communications.

For the Churchman.

The Teachings of the Church.

No. III.

Their Instrument—The Spirit of the Church.

The philosophy or the folly of the last century conceived of man as an individual standing separate and apart from all others, framing and fashioning himself by means of his own private reason. And to stand thus alone and independent of all others was in their view the proudest achievement of the man, the loftiest position which he could take. A wiser inspection of man and his position, one much closer to nature and the truth of history, shows him actually existing in a very different position indeed, deriving really but little from himself or his own unaided reason in comparison with what the obtains from others. It shows him not standing alone, but receiving from others the greater part of his feelings, reflections and knowledge; formed and moulded by internal influences as members of a family, a nation or a Church.

To bring up a very trite instance of this,—the Saxons who destroyed the legions of Varro—the same race who 800 years after encountered Charlemagne. The modern English, and we their American descendants in so many different climes and ages and circumstances display precisely the same traits of character; the same love of liberty, the same reverence and respect for the female sex, the same desire for territorial aggrandizement, the same practical and determined spirit, and almost the same constitutions, the rudiments of the trial by jury, and other things of the same kind being traceable in the Historians who record the history of the race at so many different periods. So it is with other races of men. The Gauls of Brennus and Viridomarus are the French of Napoleon. The Russians of Nicholas are the Russians of Wolodomir.

And as the cause of this we find certain feelings and beliefs and pursuits naturally predominant. Certain truths nationally realized in a high degree, and these embodied in the habits and usages, and above all the laws of the nations, the spirit we may call it of the nation, that which answers to the soul in man—a something which in itself and its being unseen and undiscernible, yet manifests its existence by its workings. This spirit of the nation, unperceived and unthought of by the individual, has yet over him the greatest formative influence, and the greater that it is unfelt that its teachings are received unconsciously, and therefore without doubt or questioning or debate upon their suitableness. And the working of this spirit upon the individual is the teaching of the nation. Let the man go onward under its guidance in the feelings and habits and modes of action in which this diffusive spirit has trained him, and all his life-long he may live under its guidance, yet perfectly unconscious of its existence. Let him oppose it, deny it, rise against it in the very smallest matter, and at once he finds that he is girt in by an invisible influence which he cannot resist or break through, to which his reason or knowledge is no suitable antagonist, and which will crush him if he continues the struggle, for this is something that will not be debated or argued with but obeyed.

On the other hand, he who truly realizes that spirit and is the most imbued with it, who works in it and for it, and because of it, he is great and he alone. All that was in Greece met in Alexander, all of Rome in Cesar, all of Germany in Luther. These men were great in the spirit of the nation and in nothing else.

Such is the spirit of a nation, because the nation itself is an institute of God, established and founded by Him for the fulfilment of His own mysterious purposes, and is not a mere chance aggregation of individuals; and as long as it remains the nation is immortal. As soon as it dies out the nation perishes, although it have attained to the summit of power and wealth. The same characters that belong to nations may also be observed in families.

And so say we of the Church of God, as an institution founded and organized of Him, as contradistinguished from sects, which are mere voluntary organizations. There is and ever has been in it the 'Spirit of the Church,' an universal pervading spirit, the mirror and reflection of the Holy Spirit, the Comforter, and this 'Spirit of the Church' is the grand teacher of all men and all minds within her borders; the great agent of oneness in sentiment and action, the leaven which leavens the whole lump. In it we are unconquerable and unperishable. He that works in it, no matter for numbers or for opposition, must ultimately be victorious. Whence had Hobart his power and strength? Was it not from this, that he apprehended in its fulness the 'Spirit of the Church?' Was it not that not for himself, his own power, or fame, or comfort, that his exertions were put forth, but that denying himself, renouncing all selfishness, in every way he felt himself the instrument of 'the Spirit of the Church,' and did all things for this and this alone? So it has been from the beginning, and so it will ever be from Peter to Athanasius, from Athanasius to Bishop Hobart.

However, it were as well to view the spirit of the Church in its workings upon men. And as its first character we find that it is all pervading. There is not an individual, even a child, baptized in the Church to whose mind it does not find or make for itself a channel of access. Not a man or woman, however ignorant and uneducated the person may be, that it does not inspire with reverence and affection for his spiritual Mother. In fact, I believe that there is not one upon whom Her baptismal waters have been shed, save those who have apostatized from her baptism, that is not thereby framed to attachment to her in every way, and fearless confidence in her course.* For this is one great effect of the spirit of the Church, that it is practical; it tells the man that he has fixed and certain duties to do, and these he must ever occupy himself in doing. It is in this respect like discipline in an army, whether in battle or on the parade, at rest or in action, the business of the soldier is ever to do, to act instead of fearing and speculating upon contingencies, and while he does so all is well. When it is not so, the army becomes a mob.

Further instances of the all pervading nature of the spirit of the Church, as well as of its secret power in protecting us from injurious influences may still be given. How often have I seen devotional books of the most ardent piety, written by men of the greatest sincerity and zeal, put into the minds of even simple-minded Churchmen. They could not relish them, and by this distaste were forced to lay them by. The teachings of their Mother's spirit were upon them invisibly, because they were grafted in the vine—its vital current penetrated to even the smallest twigs. When seeing these things and such as these, how now in our infancy and weakness both the body of the Church and her individual members are protected from evil influences in the very midst of this great flood of heresy and schism, I have often thought of the communion of saints and of the ministry of angels. How many shields and shelters may these invisible guardians cast over us that we know not; how may they lead and guide and foster us, as the nurse or mother the infant that is wholly unconscious of all her care!

But to return. How often have I seen Calvinistic papers decked out with all sorts of paper-piety, 'interesting,' 'touching,' 'delightful,' yet still for all this rejected as spiritual food by the simple-minded of the Church, there being in them a feeling which the deep spirit of the Church inspired against such baited hooks. Superfine liberality also, the double refined essence of religious jesuitry, I have seen wasted in vain upon our members because the spirit of the Church was there to set the simple upon their guard.

And because of this ever present spirit of warning, of knowledge and of edification, I have no fears. It sets me above all fear because I see that it is doing that which I would do but cannot, and I can discern that all that is done is done more by man as its agent than as his own. I can see, too, that it has a reach beyond man's thought, and a further issue than he contemplated. And as soon would I believe that the current of the mightiest river of our land could be turned backward by a boat rowed against its stream as that the Church's course can be changed, either towards Calvinistic evangelicism, the idolatry and creature-worship of Rome, or the Church-and-State notions of England. Men of fear and clamor look at this! Here are eighty thousand registered communicants, perhaps ten times that number of baptized members in our Church. Upon all these the spirit of the Church is ever at work through a variety of channels; 104 times every year the liturgy of the Church makes upon each of these a clear distinct impression, certainly not Romish, nor English, nor Genevan. Every time a baptism is performed it is the same. Every time the Holy Eucharist is celebrated the Church's spirit teaches. Upon the ear, the eye, the affections, the reason, it is ever at work. The mother instructing her child instructs herself. Think you that all this mass of teaching, adverse in every way as you acknowledge to that Popery or Calvinism, or whatsoever it is your dread, can be counteracted by the influence of half-a-dozen men. Think you that we will rush into popery because two or three over-subtle and not over-honest members of the English Church write such sentimental trash as 'Lives of the Saints of England;' because her Newman writes tracts No. 90 or her Ward his Ideal? Or can you think that we are to be wheedled into Calvinism by nice two-penny tracts or Scott's Commentaries? All these fearful notions have at the bottom disbelief in the Church's divine organization, and the supposition expressed or understood that the Church's being a man-made body can become what any man would have her. Men of terror and fear! trouble your head no more, but read Professor Ogilby on lay-baptism, be validly baptized, and then perhaps you may have some claims to the Church's spirit of confidence, quietness and strength.

For even man's ignorance and simplicity are agents of that spirit, and in the very greatest difficulties, God ever shall interpose in the course of his providence for her. Experience has shown this. The evangelical party in England strove to change her spirit, and they had some of the most holy and devoted men upon their side that ever ornamented that Church. What have they done and where is their influence now? Who reads their books among us? They are the study of the sects and not of Churchmen, because for all their piety and their being in the Church they were not of her spirit. What have the Romanizing party done? As long as they preached the doctrines that Hobart had preached here in America and Seabury long before their time, so long they had the mass of the English clergy with them. So long as they went with her spirit it was well with them. And what are they now? two or three, or at the most half-a-dozen, saved from utter contempt and downfall only by their personal piety and their high private character. The Churchman in the spirit of the Church is strong; the moment he leaves it or tries to turn it into another channel he is weak. The weakest talents and the smallest abilities embued with that spirit can work wonders; again the utmost reach of learning, the deepest subtlety and the strongest mind is nothing.

Again, Mr. Editor, the spirit of the Church is irresistible. Irresistible from within and from without. Look at those without; see how perpetually they are attracted within our bound. The sects have one mode of adding to their number, we a thousand. We are continually advancing; all new inventions to stop our progress only serve to increase it; new calumnies only tend in the same direction. Day after day the Church is manifesting itself to those of a lovely spirit more lovely, to the noble more noble, to the highminded more highminded. Her progress to those without is irresistible, and that her enemies know well. Let her children know it, too; let them walk among other denominations as the members of an imperishable body among these *that must perish*, as children of the body that has in it all truth, among those that must necessarily be in error.

Again. Inwardly the spirit of the Church is irresistible. I have known many laymen in our Church who entered with the lowest Presbyterian views, and finally, continuing pious and devoted men, the spirit of the Church so wrought upon them that they came to detest and abhor those very operations which they once had counted blessed and the means of their own conversion! I have known clergymen of the lowest views find themselves raised to a height and loftiness that actually astonished themselves. He that would see these things acknowledged by an opponent had better read Albert Barnes's tract upon "the position of the Evangelical Party in the Episcopal Church." And therefore I have no fear that if I continue in the sphere of my duty, doing that which I conceive bounden upon me God-ward and manward all will go well. There is a power at work which I cannot control, which, if I am subservient to, I can do what God is pleased to permit me to do. If I oppose it I am nothing before it. To know and realize these things seems to be a great gift. W. A.

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* In the present state of the Church lay-baptism is unfortunately tolerated,—an evil which we have inherited from the State-bound Church of England and the semi-Presbyterian divines of William the Third, as well as the dogma of the Church of Rome, now practically given up. There are, therefore, in the Church two classes—those validly baptized with Episcopal baptism and the lay baptized,—they who have passed from the sects into the body of the Church for peace and quietness sake, without any firm conviction or realization of the Church's claims, and therefore without any notion of acting out her principles. Now who are the timorous and the alarmists in the Church—the men that the most readily believe every evil rumor; those who cry 'popery,' 'popery' the loudest among our laity and our clergy? That is, in other words, who are those who are the least imbued with her spirit? I believe it will be found to be the invalidly baptized, the men who come into the Church for mere expediency sake, and have not had the consistency or courage to act out the principles of the Church. They have not been baptized into her spirit, and they have therefore no claims to the calm and quiet spirit of confidence in her firmness and strength which is the proper inheritance of her children. And if ever a schism should take place these are the men to pass out,—'They went out from us because they were not of us.' On the contrary, of the baptized children of the Church and of those who have been baptized upon their entrance into her, who is there that has been alarmed? Very few we take it.

For the Churchman.

Mr. Editor,—Will you allow space in your columns for the obscure rector of an humble, and, as is trusted, devoted parish in the diocese which once enjoyed the fostering care of the first Bishop of the American Church? Like many parishes, this has seen dark and trying days, and, after repeated struggles in the midst of great weakness, has so far been blessed by God that the uninterrupted services of a minister of Christ are secured throughout the year. Now it has been the desire and effort of him, who is over them in the Lord, so to instruct and guide this his flock in the true faith of the one true Church of God, that, being at one among themselves and preferring above every object the unity and peace of the Church, they may so pass through things temporal as finally to gain those which are eternal, so walk in the old paths and good ways of the true saints, as to have their endless portion in the Church triumphant in heaven.

Many and earnest have been the words of counsel and exhortation, spoken in the holy house of God and in private intercourse, that all may be built up together in the faith, and escape the perplexities and errors with which they are visited who have rejected the Church's blessings.

Nor need it necessarily proceed from an ostentatious spirit to say also that in thus laboring there has been no slight demand for patience and self-denial.

To make now the particular inquiry which the above is designed to introduce. How does it comport with the character of a Churchman to attempt such a direct interference with the course of this pastor's duties as may cause (unless most decidedly met) divisions in this little flock over which the Great Shepherd has placed him? How does it comport with a love of order, with submission to the canons of the Church, with the profession of obedience to "the golden rule" of our Saviour, to attempt to introduce a periodical or *paper* into a parish, (I do not say merely in opposition to its rector, but) through the instrumentality of residents in the place who are not connected with his parish, and who may be, for aught they know who use such instrumentality, the bitter enemies of the Church and the open revilers of the Saviour?

Yet such an attempt has been made in this same parish where the hope that brighter days are opening upon those who have long looked for the light, and that many are learning to love with deep affection the Church of their Lord and Redeemer, has been cherished.

Happily for the flock of whom mention is here made, the individual, to whom *a certain prospectus and paper* were sent for the purpose of increasing through his agency a list of subscribers, (which, it would seem, is at present *deficient*,) was himself too highminded to participate in a plan, which, if carried out, might be productive of most unhappy consequences, and which, had he partaken of the spirit manifested by some who, with himself, agree not in principles with the body among whom it was sought to employ him as an agent, would have ere this very likely, caused trouble, the extent of which we cannot measure, and have given a fresh opportunity to the foes of the Church, (who are many in this place) to harass and revile her.

If the course herein referred to be that of a "*Protestant Churchman*," all good men and true will protest against it.

We cannot be too thankful to Him who has thus vouchsafed to impede the way of those, who, while calling themselves our brethren, have surely failed of acting in this matter the part of brethren. May He vouchsafe more than this; prevent entirely another manifestation in our borders of the like spirit, and show to all that are in error the light of His truth.

Christianus.

Such is now the every day Christianity which we have inherited, and such our inconsistent state. Though we are ever saying, "He shall come again in glory to judge both the quick and the dead;" though we show forth the Lord's death in the consecrated bread and wine; yet men are swallowed up in this mortal life. Fathers are mere fathers; husbands mere husbands; mourners are overwhelmed with grief; they that rejoice are excessive in their gladness. The man of science has few thoughts for a world unseen; the man of business no leisure; the calculator lives in his reckonings, the buyer in his bargain; the seller has no care beyond his price; the statesman is centred in his schemes, and his whole being terminates in his line of policy. Most men are just what they are in this life; and never rise above it, nor look out beyond it. No purpose of their heart is controlled and checked by the thought of the day of Christ. They know that it must come; and deceive themselves into thinking that they are swayed by the expectations; but they neither do nor leave undone any thing that they would not do or leave undone, though He should never come again.—*Manning.*

For the Churchman.

Ambidexter.

Mr. Editor,—It is known to you and to every body that our brethren, the *Oblique Church party* (be that their name when *low Church* is not to their fancy) dwell with the sweetest saintly consolation on the passage in the preface to the Ordinal, "no man shall be accounted or taken to be a lawful bishop, priest, or deacon, *in this Church*" unless episcopally ordained,—the consolation of seeing protected, against us savage high Churchmen, the beloved sects who prefer man's ministry to that of Christ. These are the brethren, (whimper the *Oblique*,) these the ministers, for whose rights and welfare we yearn, adding our delectable selves and our complacent followers as an *appendix*, the zealous border clan to the large rebellious province. And here is the assertion of their claim, here in the fore-front of our Ordinal, the acknowledgment which pronounces man's ministry '*out* of this Church' to be just as good as Christ's ministry "*in* this Church." Avaunt then, ye stubborn generation, ye stiff-necked high Churchmen! our hearts are elsewhere. Come Calvin, come Knox, come Miller, come Asbury, come Alexander Campbell, come Barnes,—or rather, stay where you are,—for we come to you,—yes, and we bring *our* episcopacy with us: we are your faithful *Appendix*.

So much then is settled,—settled law, settled fact, settled doctrine,—for the *Oblique*. For our American Oblique, there is the voice of the General Convention; for the English Oblique, there is a voice ratified by act of Parliament.

But 'it is a bad rule that works not both ways,' i. e. that works not impartially:—and—there are more acts of Parliament than this one. In the first year of Edward VI., an act of Parliament was passed, "establishing the administration of the eucharist in both kinds, on the ground of Christ's institution and primitive practice;" (the ground of "holy scripture and ancient authors" referred to in the Ordinal;) to which enactment there is added the declaration,—mark it,—"not condemning hereby the usage of any Church out of the king's majesty's dominions;" and "this act is attributed to the pen of Cranmer." (See Palmer on the Church, vol. 1. p. 414. note Am. Ed.)

Here, methinks, the magnanimous Appendix to the sects may have food for thought. Change the form of expression for that prefixed to the Ordinal, and it will read, "No eucharist shall be accounted or taken to be a lawful eucharist or sacrament, *in this Church*, unless it be administered in both kinds." And then, according to the Oblique Churchman's precedent, the converse will be nothing less than this,—'*Out* of this Church, the eucharist administered in only one kind is lawful and the true sacrament of the Lord's Supper: *we* do not practise the "usage," but we fraternise most lovingly with those who do.' We Episcopalians are the most condescending and most elastic community on the face of the earth: the Dissenters pull us one way, and we yield to them; the Romanists pull us the other way, and we yield to them likewise. Janus himself was not more completely double-faced; nor is a Chinese soldier with two swords more perfectly ambidexter—for defeat. What with construction here and construction there; what with Exeter Hall and the Alexandria Seminary on the one hand, and the Oxford Tracts and Dr. ——'s Sermon on the other, we scarcely have a voice of our own. Unlike the psalmist and the apostle, "we believe *not*, and therefore have we spoken." Episcopacy and non-episcopacy, the bread with the cup and the bread without the cup, (the latter involving *ultra*-transubstantiation,) all are parts and parcel of our standards! and Geneva and Rome have chapels under the roofs of St. Paul's, London, and Trinity, New York! both branches of the 'annexation' going freely in and out of the main buildings, and either finding pasture or finding fault with it; while they avoid each other's chapels as they would the fire-belching crater of a volcano!

Now I hold, Mr. Editor, that our Church is by no means in this dilemma, though placed before us by the super-pious faction who are adhesive Obliques to us, and an incorrigibly tenacious Appendix to the sectaries. I hold, that when our Church declared her judgment concerning a divine ordinance, she spoke what she believed to be truth *always* and *every where*, the truth of God; and in so doing, she rejected the contrary judgment as *not* the truth *any where*. And I further hold, that by the qualifying expressions, "in this Church," and "not condemning hereby the usage of any other Church," she merely fulfilled her duty of 'not condemning another man's servant.' What is truth in England, (aye, and for, Romanists in England, for so bears the act of Parliament,) is truth in Italy and Spain; but it belongs not to the English Church, especially when asserting her national ecclesiastical independence, to dictate to other national Churches. What is truth in our General Convention, is truth in the Presbyterian General Assembly and the Methodist General Conference; but it is not the function of the former body to cast it into the teeth of the two latter: and it is but comity to acknowledge this frankly,—"be courteous." But courtesy is not concession, and never ought to be so construed. The courtesy of the English Parliament, in "not condemning" the eucharist 'in one kind' in other realms, did not preclude the declaration in Article XXX., that "the cup of the Lord is not to be denied to the lay-people: for both parts..... ought to be ministered to all Christian men alike." Nor does the phrase which confines our legislative prescription of episcopacy to "this Church" detract in the least from its universal obligation, as an institution of Christ, coeval and co-extensive with His Church, and so integral with it that nothing but the wisdom of man, *amending* the wisdom of God, dares to suggest their separation,—just as the mere and presumptuous philosophy of man devised the disjunction of the two elements in the eucharist. To no such wicked wisdom does our Church lend even her passivity. Though she may not command beyond her sphere, she commends *inexorably* episcopacy and the complete eucharist, as ordinances of God, to all to whom "the gospel of God" is proclaimed. Such is our holy mother—beyond the reproach of the shallow and fickle "*yea and nay*" temperament,—distinctly "Yea and Amen" in her whole character and doctrine. And so, by the grace of Christ, and with the blessing of Christ, may she remain, till Christ shall bring her to triumph and glory in heaven.

Your Old Friend.

For the Churchman.

Mr. Editor,—The elevation of the Cross on the apex of the spire of Trinity Church, seems to have given occasion for one of the secular prints, (with its accustomed irreverence of sacred things,) to indulge in its splenetic allusions to this glorious symbol of our holy faith. Indeed this [charitable?] print loses no opportunity to pour out its malevolence upon Episcopacy, and to hurl its anathemas, if not openly, at least in inuendoes, upon our ancient and time honored religion.

Something, however, must be pardoned to this bigoted sectarian, when we consider the causes of vexation which the sectaries have, in witnessing the rapid growth and extension of Episcopacy within our borders, with many of their clergy taking Orders in our Church, while their own synods and assemblies are lamenting the "*withdrawal of divine influences*," and casting about them to see what they shall do to check this defection in their ranks. Of course, clamor and irreverence are the popular instruments which the mal-contents must employ against the rival or successful Church or party which intercepts and neutralizes their efforts.

I am not one of those, Mr. Editor, who has been frightened from my propriety by the specious outcry of foes within or foes without our communion, but have looked calmly upon the raging storm, strong in the faith, that He who keepeth Israel, would in his own good time, assuage the evil and malicious passions of men, and cause his Church to rise above the elements which threatened its peace and prosperity.

Already, sir, do I see that the black cloud of adversity which to many minds had carried woe and despondency, is gradually fading away in the distance, and bright visions of confidence and hope are beaming from an hundred hills. The lukewarm, the timid and the wavering, are arousing from their supineness, and are preparing to buckle on their armor in defence of those sound and Catholic principles which this diocese has ever maintained. Friend meets friend and hand grasps hand, with more of determined fervor and resolution, to stand firmly in our position, regardless of ulterior consequences. Great and mighty principles are involved in the contest which has been raging amongst us, and until these are settled, and anchored safely and surely upon a proper foundation, we must not, we *dare* not listen to the syren plea of conciliation or expediency. The time has been when the surrender of either or both of these might have been deemed needful, but that time has passed. Truth is uncompromising and justice should be inviolable. Recent events, however, have shown that the former has been sacrificed to meet contingencies, and the latter profaned to extenuate censure.

But I have wandered from the object I had in view, which was to notice the remarks of the print alluded to, on the subject of the Cross on Trinity spire.

Could you, Mr. Editor, but mingle with me for a few hours where merchants "most do congregate," you would be amused, edified and mortified, at the observations which the sight of this Cross occasions among all classes and conditions of men. I was more than pleased yesterday, however, to hear an honest, warm hearted, and let me add, right hearted man observe, (among a knot of quidnuncs), "Why neighbor, as much of a Dutchman as I am, I am right glad to see that Cross there, and I wish it was erected upon every Dutch Church in the city."

I merely give you this as a sign of the times, and could add more equally significant. May God hasten the time when Christians of every denomination may be brought to own and acknowledge the symbol of their faith, this seal of the baptismal covenant, and not yield it up by common consent to Romanists, "but manfully to fight under its banner against sin, the world and the devil, and to continue Christ's faithful soldiers and servants unto their lives end." Senex.

Infants are capable, whilst such, of some ends of baptism; as first, of a solemn and obliging dedication to the service of the Father, Son, and Holy Ghost; for if parents, in circumcising of the male child, obliged him afterwards to own the God of Israel as his God in covenant, and yield obedience to His law, Gal. v. 2; if the vow of Sampson's parents obliged him to be a Nazarite forever, Judg. xvi. 17; if the vow of Hannah, to which her husband gave consent, that Samuel should be lent to the Lord forever, devoted Samuel forever to His service; why should we think the dedication of the Christian parent insufficient to pass an obligation on his child to serve that God who made him, that Jesus who reddemed him, and that good Spirit by whom alone he can be sanctified? Why therefore might not God appoint this to be done for children by that only rite which He had instituted under the New Covenant for entering any into the number of His fœderal servants? That they are capable by this rite of entering into covenant with God, so as to be enrolled in the number of His chosen generation and peculiar people, and His holy nation, is evident, because the Jewish infants obtained this privilege by virtue of their circumcision on the eighth day; which therefore St. Paul reckoneth among their privileges, Philip iii. 5; and hence when by their parents this circumcision was neglected, they are said to have broken His covenant, Gen. xvii. 14. Yea, that children are capable of entering into covenant with God we learn from these words of Moses to all the people, Deut. xxix. 10, "You stand this day before the Lord your God, you and your little ones, that thou shouldst enter into the Covenant of the Lord thy God, that thou mayest be a people to him, and He may be thy God." And if exclusion from this Covenant was a loss to the child, as is apparent from those words, "The infant not circumcised shall be cut off from My people;" which, in the mildest sense, must signify that he shall not be owned as one of them; surely it must be a blessing to him to enter into this covenant. Secondly, As they are capable of obligation by entering into covenant; so are they by it capable of those blessings which they want whilst children. Christian baptism is appointed for an entrance into the kingdom of God; for without that, saith Christ, we cannot enter into this kingdom, John iii. 5. By this we become members of His body, we being *all baptised into one body*, 1 Cor. xii. 13. This is the *laver of regeneration* by which we are born anew, Tit. iii. 5. This is the water instituted for the washing away of sin, and for procuring the remission of it, Acts ii. 38. xxii. 16. By this, lastly, we are put into a state of salvation, Tit. iii. 5; in the way to escape death by the virtue of our interest in the death and resurrection of our Lord Jesus Christ. For saith St. Peter, baptism answers to the ark of Noah, which saved him and his children; for it now saveth us from death by the resurrection of Jesus Christ. Now either infants are made capable of these ends of baptism, or they are not. If they are not, they cannot, by the ordinary means appointed by God, be born again, and therefore cannot enter into the kingdom of God; they cannot be members of Christ's body, and so cannot be saved by Him who only is *the Saviour of His body*, or obtain remission of sins; they cannot be interested in Christ's death, and so can have no share in a happy resurrection from the dead. If they are capable of these blessings, it must be either by, or without, that baptism, which is by Christ appointed for the obtaining of these blessings. If only by baptism, the cause is gained. If without baptism, they who assert this must assign some other cause which procures them a right to these blessings; which I believe they cannot do. Moreover, infants of believing parents being all the offspring of Adam, and therefore all obnoxious to death by reason of his sin, Rom. v. 12; they being born in the flesh, and therefore flesh, John iii. 6, and wanting a new birth on that account; they being without Christ, and strangers to the Covenants of promise, Eph. ii. 12; till they enter into covenant with God and Christ, they cannot be delivered from this death, be born anew, or be in Christ, but by the grace of God which Christ hath purchased for, and promised to, them only who are made some way members of His body, and children of God. Why therefore should we not conceive they should obtain this favor by that means which is alone appointed by Christ for making any one a member of His body, and be born again by that water and Spirit, without which, saith our Lord, none can enter into the kingdom of God? In a word, seeing the infants of Jewish parents were to be cut off from His people, and from a covenant relation to God, for want of circumcision, why should we think the children of Christian parents should enjoy all, or any of the blessings of the New Covenant without baptism?—*Whitby.*

For the Churchman.

Mr. Editor,—It may cheer the hearts of Churchmen to know there are very small churches, among the number is the following, that are on the way to the catholic observances of the Common Prayer. It may encourage the young aspirations of those who are looking forward to a better state of things here, United States, when there are found among the clergy conscientous convictions of duty to "the Church of the living God, the pillar and ground of the truth."

To Messrs. ——, ——, ——, ——, who have been instrumental in bringing the institutions of the Church to the consideration of this community:

The commencement of this undertakiag originated among yourselves. You consulted with the Bishop; he turned your attention to me; and you formally brought the subject for my consideration in a communication dated ——, ——.

"*Dear Sir,*—For some time past we have been in correspondence with Bishop ——, with a view of obtaining a clergyman who will combine teaching with the duties as a clergyman. . . . The reason of this combination of duties is, that there are a few of us interested in the cause of the Church, and are desirous of making a trial of its success before we build a church, and have thought this the best mode of making the effort towards establishing permanently the Episcopal form of worship in this neighborhood. With one of energy and talents we think much might be effected. . . . Bishop —— named you as one who . . . in all probability would meet our wishes."

There is a determination on my part, in accordance with the views of this letter, to carry out the design of the Common Prayer as far as circumstances will permit. We have been observing the *special* days of prayer as appointed by the authority of the Church, viz. those days for which we have a collect, epistle, and gospel —*the Festivals and Fasts.* We commenced with the feast called Sunday; and on the eleventh of June, the feast day called St. Barnabas: henceforward the same system will be pursued so far as it is authorized by this branch of "the holy Catholic Church."

Sunday before last, June 8, it was publicly announced, that the following Wednesday, being a special prayer day, there would be Morning Prayer at 8 o'clock, at the Hall, the usual place of worship. Last Sunday, the design of the Church in the appointment of the days, and the effects of the practice was commented upon. On the first occasion of worship on a saint-day, there were assembled five adults including the minister, and eighteen of the scholars; on the second, two adults and seven scholars.

It appears proper for me at this time, gentlemen, to tell you as a matter of information, that this line of conduct is connected with my conscientious convictions of Christian duty, sustaining as I do the relation of a ministering servant to "the Church of the living God which he has purchased with his own blood." Acts 20: 28.

There is also another subject that I feel it my duty to state also. Up to this period from the time I came here, Dec. 9, 1844, the distinctive principles of the visible Church, as the instrumental means for the conversion of the world, have not been made the subject of public teaching; yet I have not failed on all proper occasions in private to unfold the Church system, comparing it in the spirit of charity, it is hoped, with its antagonistic systems. Not with the motive of producing strife, which has been avoided, but with the desire that truth might prevail over error. Such is the relation that the Gospel has ever sustained to corruptions, greater or less, in all ages; and "the Church of the living God, the pillar and ground of the truth," must ever sustain.

Such an uncompromising system is ever at war with the imperfect notions and vague imaginings of a public mind, unless under the pure instructions of the blessed Gospel and accompanied with purity of life. Whenever this is not the case, and in proportion as the disciples of the Saviour are not under the influence of a living faith, "offences come; but woe to that man by whom the offence cometh!" If righteous retribution does not overtake him in the dispensation of God's providence and grace here, there remaineth hereafter the certain looking for of judgment.

In accordance with the views of duty which are entertained by the minority, this scripture, which was given to ministers in the early history of the Christian Church among the Ephesians, comes home with peculiar force: *Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hast made you overseers.*

The statistics of the Church are these: Baptized members, children 3; adults 8; total 11. Confirmed 5; communicants 4.

The congregation, or attendance upon public worship and instruction of the Church, consisting of Christians connected with the Baptist, Presbyterian and Methodist denominations, and those who have no religious connections is as follows; the comparison being made between the time while we were worshipping in the private dwelling of ——, and since we have occupied the neat and commodious building, erected by your liberality, together with an equal proportion of the burden by ——, and called, at the time the building was, by prayer, praise and instruction, dedicated to its present purposes, "The Hall of Religion and Learning."

An average attendance of 31 whites, children and adults, upon seven occasions of public worship. An average attendance of 31 whites, children and adults, upon eighteen occasions of public worship. Increase of average attendance in the Hall, 00.

An average attendance of 59 blacks upon eighteen occasions of public worship in the Hall in the afternoon.

At the last occasion of public worship in the morning there were 32 whites; in the afternoon there were 89 blacks.

This computation includes the Sundays only.

An American Catholic of the
Reformed Church.

Nativity of St. John Baptist.

For the Churchman.

Tracts for the Seasons.

NO. XXVI.

It is a sentiment advocated with his characteristic learning and force by the judicious Hooker, that no particular form of polity is prescribed in Scripture for the Christian Church, and therefore none is universally binding. This sentiment has been much abused, and great advantage taken of the powerful support thus rendered to it. It has been made a welcome concession on which to build objections to the divine appointment, and universal perpetual obligation, of episcopacy. Few writers, however, are stronger touching this appointment and obligation than the same Hooker. He even gives his sanction to the ancient adage that *the outward being of a Church consist sin the having of a Bishop.*

Correctly understood, there is no discrepancy between these views. *Episcopacy* and *Church-government* are by no means essentially identical. The former is that *constitution of the ministry* whereby it is divided into three orders, the first only possessing the power of ordination, and the chief authority in government and discipline. This first order being denominated in the original language of the New Testament *episcopoi*, that is Bishops, gives to this constitution of the ministry the title *episcopacy.*

Church-government supposes the *previous existence* of the Church, and therefore of the ministry, and therefore, according to the true principles of episcopacy, of Bishops. There being a Church, with its ministry and its episcopacy, the question of its polity or government —that is, of the laws by which its discipline is to be administered, its worship conducted, and its several orders of clergy to discharge their respective functions—then comes in. Episcopacy relates to *the being*, Church-government to the *well-being*, of the Church.

The difference between *episcopacy* and *episcopal government* may be illustrated by striking facts in the Christian world. The English, Roman, Greek, Oriental, African, and Swedish Churches, the Catholic remainder of the Scotch Church, and the Church of which we are members, have all the *episcopacy* in the apostolic succession. They differ, however, from each other, very materially, in their respective *governments*, including matters connected with the *administration* of the episcopacy, and with the rule and measure of the legislative, judicial, and executive powers of Bishops; but never touching their *sole right* of ordination.

The distinction now had in view may be further illustrated by reference to two bodies of Christians among ourselves. It is by no means a settled point that the *Moravians* have the apostolic succession, that is, *the episcopacy.* It is understood, however, that they claim it, and the claim has met with very favorable regard by eminent divines of the Anglo-Catholic Church. For the present purpose, the claim is supposed to be valid. According to the organization of this Church, if it is here rightly apprehended, the Bishops have little or no prerogative in legislation, government, and discipline, superior to, or distinct from, the clergy generally, although ordinations are held by them alone. Admitting then their claims to the apostolical succession, this Church presents the case of *episcopacy* with little or no *episcopal government.*

The reverse is to be observed of the body known as the *Methodist Episcopal Church.* Without any pretension to the episcopacy as *the* apostolic succession, and repudiating the idea of its being an essential element in the Christian ministry, they have nevertheless adopted the *episcopal form*, and divide their ministers into three grades denominated Bishops, Elders, and Deacons; the first grade deriving their authority, as some say, from a Priest of the Church of England, or, according to others, from subsequent arrangements of the body itself, growing out of the acts of the said English Priest, not intended by him to have such effect. At all events, they pretend not to *the episcopacy* as the same is here understood agreeably to the standards of the Church. Yet they have a very strong and efficient *episcopal government.* In their case, therefore, we see a marked instance of *episcopal polity* without *the episcopacy.*

Another strong case in point is furnished by a singulsr fact connected with the history of the Church in England. When James the Second abdicated the British throne, and William the Third succeeded to it, there was a large body of British subjects, including several of the Bishops and Clergy, who considered the measures which had led to that abdication as, in fact, the forcible extrusion of James, inconsistent with the Christian duty of allegiance to the lawful sovereign. They, therefore, continued to profess allegiance to James from conscientious motives, and being thus prevented from taking the oath of allegiance to the new monarch, were denominated *non-jurors.* Those among them who held ecclesiastical benefices as Bishops or clergy, were consequently expelled from them by the civil power, and others appointed in their places. According to their conscientious convictions, the Bishops looked upon this as an unlawful infringement upon their catholic prerogatives and rights; and regarded themselves as still the only lawful Bishops of the several sees to which they had, in the providence of God, been appointed, and their successors as guilty of unjustifiable intrusion. Of the propriety of their view of the matter there is no occasion to speak. They were of men eminent piety, purity, and conscientiousness; and their entire sincerity has never, it is believed, been questioned. Acting on their conscientious convictions of duty, they consecrated other Bishops, and they others; and thus was commenced a succession of Bishops in England, distinct from that of the established Church, and continuing for more than a century. They, however, exercised little or no juristion, having scarcely any flock, and probably, at times, none, over which to engage in any of the functions of government or discipline. Still they had the spiritual character and prerogatives of Bishops, being entirely competent without further consecration to exercise all the functions of the sacred order and office of the episcopate. Ordinations by them were genuine and valid. In their case, therefore, the difference between episcopacy and episcopal government is most evident.

Episcopacy stands on the ground of divine requirement, always and every where binding upon the Church, and the appointed channel for the conveyance of Commission to the holy ministry. The details of Church-polity are left to be regulated, in conformity with great principles laid down in Scripture, as to those in authority may, from time to time, seem right and fitting. Episcopacy is justly to be regarded as connected with *doctrine*, Church-government with *discipline.*

This last—*Church-government*—Hooker contended was not laid down in detail in the word of God; herein opposing the Puritans of his day who maintained that it was sinful for the Church to ordain any thing connected with her order, government, or discipline, for which express warrant could not be found in the Bible.

When, then, we maintain the divine appointment and universal obligation of episcopacy, it is as a part of the *doctrine of the Gospel respecting the Christian Church*, having relation to its *essence* rather than its *form*—its *being* rather than its *government*—the *preservation of its ministry* rather than *the rules by which their functions are to be exercised.*

We may consider, in illustration, the case of the *Prima Sedes* of the American Church, the Diocese of Connecticut; which, in the process of its organization, acted out scriptural, primitive, and catholic principles, more truly than any of our other dioceses. Severed by the revolution from their former allegiance to the Bishop of London, the first object of the brethren there, as good Christians, was to have a Bishop. They selected a suitable person. He went in search of Catholic consecration. He obtained it, and returned to his flock *the Apostle of America.* Having thus the *episcopacy*, they were *a Church;* and *then* proceeded, under the divinely appointed counsel and guidance of their Father in God, to settle matters of *government* and of *discipline.*

Great as should be our veneration for the form of ecclesiastical polity which was established by the Apostles and their associates and immediate successors, and clear as is the Christian duty of making that the model to which the Church should in all ages strive, as far as circumstances allow, to conform, and of doing what we can to remove the hindrances which may have been thrown in the way of this by heretical and schismatical influences, or by the principles, maxims, and politics of the world; still it is evident from holy Scripture and ancient authors that there has been, from the first, and of course with authority from Christ and His apostles, a power in the Church to establish—provided it adheres to the general principles laid down for its guidance in the divine word—laws of polity for the better discharge of the functions of the mission which it has of God. These may vary as the exigencies of times and occasions may render needful or desirable. Episcopacy, however, is a subject too intimately connected with the doctrines of the Gospel, and therefore with the will and law of Christ, to allow of its being regarded as at the disposal of the Church.

Salvation is offered to men as the free gift of God through Jesus Christ. It is a gift, however, the offer of which is coupled with conditions to be performed by them. Chief among these is *faith*, embracing each individual's just sense of his need of a Saviour, and just appreciation of the nature and character of the Saviour revealed in the Gospel, what He has done for us, and what He requires of us; and rendered practical and operative by the due regulation of the character and conduct. A part of the revealed requirement of this faith is a thankful reception of the method which God has been pleased to prescribe for extending Christ's salvation to His people, and an humble and devout compliance with it. In essential connection with this method of God's mercy is *His Church*—obligation to its membership, and fidelity in the duties of its members. For receiving men into this Church, and extending to them its benefits, God has established and commissioned His ministry. That ministry, therefore, can only exist in connection with a divine commission. This can be given only in two ways, directly or indirectly. First, *directly.* God may, by a direct and immediate act, commission a man to go forth as His authorized minister. He did this in the case of Aaron, and of the prophets, under the ancient dispensations of His Church. He did this to the Holy Apostles when He tabernacled on earth in the human nature which He took into union with His divinity. He did this to Saul of Tarsus, when He appeared to him after His ascension into heaven. He may, if He pleases, do the same in any place and at any time. He may do it now and here. From the knowledge of God, however, which His holy word affords, we reasonably expect that when such a direct and immediate commission is given, sufficient evidence will accompany it to save his people from being imposed upon, and to give them assurance of their duty to receive him who cometh in the name of the Lord in his true character, and give due heed to his ministrations. His own declaration that he has been sent is not enough. He may be himself deceived by a heated imagination or an unsound mind, or he may be wilfully deceiving others. Apparent excellence of character, warmth of zeal, or sincerity of devotion, cannot be admitted as evidence. Even if genuine, and although accompanied with a generally sober and rational deportment, they may be coupled—as extensively proved facts show that they often are—with extremely erratic mental movements on the subject of religion. They may also—for they have been often found to be, even after long continued favorable appearances—but the arts of deceit and hypocrisy. Nor should we be satisfied with any extent of success or apparent usefulness which may attend the labors of one who pleads a direct commission from Heaven. The Holy Scriptures, and the history of the world in every age, abound with examples of that feature of the divine dispensations whereby good is brought out of evil, and every grade of the latter, from the undesigned and well intended error of the most conscientious, to the hardened iniquity of the most depraved, is so overruled as to be promotive of glory to God, and benefit to man. This, however, does not alter the real character of the measures thus turned to good. It by no means proves them right, and cannot certainly be admitted as evidence of their divine appointment.

Satisfaction, therefore, touching the validity of a claim to a direct commission as a Christian minister, must require something more than these ordinary and uncertain proofs; for we may rest well assured that when the King of kings graciously condesends to send one to treat with His creatures in His name, He will not leave them in any reasonable doubt on the momentous question of the duty of receiving him in his true character. This He showed in the case of those prophets and apostles whom He did unquestionably commission, by furnishing them with the power of performing miracles, and uttering prophecies whose completion proved their genuineness. Such were *their* convincing credentials; and with such, we have every reason to be confident, He will furnish all whom He is pleased immediately and directly to call, commission, and send, as the ministers of His word and sacraments.

In the absence, therefore, of such testimony, we can be assured of having God's ministry among us only by the ordinary proof of its commission having been imparted *indirectly*, that is, through the medium of those who gave full evidence of having been directly commissioned, with power to impart the commission to others, or of those who, at any period, have received that power by regular transmission. The faith of the Gospel satisfies us that the ministry had extended to it the gracious divine promise of being continued alway even unto the end of the world.

When Christ was on earth, He was supreme in His ministry, retaining to Himself the sole power of ordination thereto; the apostles were next to Him; and the seventy formed a third order. When about to leave the world, He commissioned the Apostles, and not the seventy, to ordain. They accordingly ordained elders and deacons; but gave to neither the power of ordaining others. They did give this power, however, to certain individuals in Churches where elders were settled, and vested them also with official prerogatives over the elders and deacons. Such was the case with Timothy, Titus, Sylvanus, Epaphroditus, and others. These, then, as well as the apostles, were in the first of three orders of the ministry, alone possessing the power of ordination. By them and their associates this constitution of the ministry was handed down to the next age; by that to the next; and so on to the time of the reformation; without a dissenting Church. However, unhappily, different portions of the Catholic Church varied from each other even in some essentially important matters; in *this* there was among them unbroken consent. At and subsequently to the comparatively late period of the reformation, some sects of professing Christians departed from this scriptural, primitive, and Catholic order. It has been continued however, uninterruptedly, in those portions of the Church whence we derived our episcopacy, and in our own.

Now if in the time of our Saviour, the apostles or the seventy had ordained, it is obvious that the persons ordained would not have been *Christ's* ministers but *theirs.* If after His ascension, the elders or deacons had ordained, it is obvious that they could not have imparted the ministry which the apostles only were authorized to convey—that is the Christian ministry—but only a ministry of their own. If again in the dioceses of Timothy and Titus, where they only were commissioned by the apostles to ordain, the elders or deacons had attempted this function, the same conclusion must follow. Precisely this mode of argument applies to every age and every place. Whenever and wherever ordination is attempted out of the line of succession established by Christ and His apostles, how can the *ministry* established by them be held by the persons thus ordained?

This *principle* has had learned and able advocates among Presbyterian divines. It forms indeed the great and essential distinction between the Presbyterian and the Congregational views of the ministry. The leading principle of the latter is, that the power of ordination is lodged with the Church in the persons of its members. The Presbyterian doctrine is, that ordination can be conferred only by the *ministry*, in regular succession from the apostles. It admits the necessity of this succession; but holds that it was originally established, and is to be preserved, in a body of elders, which this theory regards as the only order in the Christian ministry, denominated a *presbytery;* each member of which must have been ordained by a presbytery; and so on back to the time of the apostles.

Against this doctrine of uninterrupted succession, known as the apostolical succession, there is often brought forward the much magnified objection of the difficulty of its having been preserved for so great a length of time through all the convulsions and revolutions to which the Church has been exposed. A sufficient answer for every truly Christian man is, *Have faith in God.* If He has established His Church, and in it the functions of His ministry, for the accomplishment of the blessed purposes of His covenant of grace and mercy in Jesus Christ, the preservation of that ministry is an essential part of the counsel of His will, which He will surely keep and perform. The work is *His.* His hand is abundantly competent to its fulfilment; let the weakness of man object as it may or the pride of man scoff as it dare.

The main object of this tract has been to commend to the Christian's serious consideration the fact that episcopacy is not one of those departments of ecclesiastical polity over which the Church has control; but an essential feature of that ministry which Christ has interwoven with the existence of His Church, and commissioned with an agency from Himself in effecting that spiritual and eternal good of man which was the object of His transcendent love in the redemption of the world; and that therefore it is a requirement of evangelical piety, that Christians humbly, devoutly, and conscientiously conform to it, supplicate the good providence and grace of God to preserve its succession whole and pure, and pray and strive, in the true faith of the Gospel, that it may prove a blessing to the Church, and an instrument in the hand of God for their own spiritual and eternal welfare.

B. T. O.

Be careful above all things to commit yourselves to the great movement of God's providence in His Church, by which He is drawing His faithful within the curtains of His pavilion. Be not content to stand without, albeit in the precincts of the visible Church. There are none that gaze upon the outward ritual in which the earthly Church pays homage to her Lord, that enter into its mind and mystery. Pray Him to give you the white robes of sanctity, and fellowship with the saints unseen, that you may wait in patience, lying under the altar, dead with Christ. Let daily worship, and the ever returning sacrifice of the holy eucharist, be your life and food. We are fallen on an evil age; an age of bitterness and wrong, and deaf inexorable slander, accusation, and strife, and separation. Martyrdom, and all its high and stirring fears, is gone, and the wearisome harassing of a petty warfare has fastened on the Church. We are fallen on an age in which the chief zeal for truth is, that men have not so absolutely ceased to care for it as to keep from quarrelling about it. Almost are we tempted to cry out, Would that a season of stern trial might sift the Church of all shallow, petulent, self-loving, boastful men, that the true and loyal hearts might be made manifest, and by one decisive trial, short as it is sharp, win their crown of life. But not so. God has willed otherwise. We must wait and not be weary; we must bear all the fretfulness and provocation of earthly tempers and false tongues for a little season. Meanwhile the perpetual worship of our unseen Master, and the communion of hidden saints, and the fellowship of the invisible Church, must be our strength and stay.—*Manning.*

For the Churchman.

Mr. Editor,—The Protestant Churchman of last week, driven to the wall by the decisive action of the Trustees of the Seminary, upon the subject of Bishop Onderdonk's professorship, has suddenly dropped its confident boasting of what the next Convention will do. Just before the late Easter Elections it made its accustomed electioneering appeals to the different parishes, to drive out of office all those friendly to Bishop Onderdonk, and replace them by those taken from the ranks of the faithful, and thus to have a packed Convention. Since then, by threats of schism and confident language it has sought to give strength and courage to those who find in its columns the echo of their opinions. The overwhelming vote by which the resolution, seeking to eject Bishop Onderdonk from his professorship, was put at rest, carrying with it the entire delegation from Connecticut,* seems, however, to have completely staggered it.

It now labors to convince the majority, which it takes for granted will be favorably disposed toward the Bishop, that it is their duty to take some step urging the Bishop to resign his office. The answer to this request seems to be very simple. If the majority shall be, as we have no doubt they will, favorable to the Bishop, it will be because they believe him to have been unjustly convicted; because, judging from the evidence which the *Court* have referred to them, they believe the charges not to have been proved. And if they believe their Bishop to have been unjustly dealt with, the majority of this Diocese are not the men to ask the Bishop to consummate the injustice by officially destroying himself. We advise the Protestant Churchman, therefore, to try some other tactics.

But we have a word or two more to say upon this subject. Ever since the proposition for a resignation was first started we have held the opinion that such a step, no matter by what motives it might be prompted, would be blazoned abroad as an admission of guilt. Upon this point our opinion has been completely confirmed by recent developments. It has been asserted that Bishop Onderdonk prepared a letter of resignation of his professorship, and handed it to one of the Trustees, while consulting with his friends upon the propriety of offering it to the Board. The resignation was not presented, nor acted upon, nor did it ever come before the Trustees. Yet because Bishop Onderdonk prepared that letter, we have it trumpeted in one paper, and echoed by the whole train, that this was an *acknowledgment of his unfitness* to continue in his office.

What more is required? Is not this enough to convince those friends of the Bishop who, still believing in his innocence, are, nevertheless, in favor of his resigning on the ground of expediency, that they are asking him to put his head in the lion's mouth, to surrender up his character now and forever? We ask them in all earnestness to reflect upon this: we ask those who are to form the majority in the next Convention to reflect upon it, seriously as if they themselves were *personally* interested.

A New York Layman.

For the Churchman.

"Necessary Evils."

Mr. Editor,—The American Bible Society professes to circulate the Bible *without note or comment.* It does *not* profess to be a missionary society, and yet employs *fourteen missionaries* to traverse the country, and preach and exhort and *comment* on the Scriptures. It professes *not* to circulate notes or tracts, and yet it sends its annual report and monthly tracts throughout the country. Let any one read these and say whether they be not comments on the Scriptures. Whether their *foreign* missionaries or agents teach sectarian doctrine let the following say:—

'A Mr. Calhoun has spent a number of years travelling in the East, at the expense of this society. He is actively engaged in the effort now making to convert the Armenian Christians to the ultra Protestant Presbyterian faith. A member of this Church had been employed by him as a translator. He had been induced to abandon the Church of Christ, of which the Armenian is a part. There were lingerings in his heart around the *superstitions* he had long ago abandoned. His views of Christ were clear as an all-sufficient Saviour, and he wanted no more.'†

He had left the Church of Christ—he had rejected her commands, separated from her ministry and sacraments, joined a schismatical sect, and by them been taught that 'Christ is an all-sufficient Saviour' for those who resist to the last his authority and despise his Church. How awful this! This employment of agents and missionaries is called in the report 'a necessary evil.'‡ What kind of an *evil* it is, thus to draw away from the Catholic Church a poor dependant member and then hush his conscience in the hour of death by teaching him defective doctrine, I cannot tell. It is, however, a very great evil. The managers of the American *Bible* Society to talk about 'necessary evils'—shame on it!

Z.

Who can bear the thought of being taken unawares in the madness of a sinful life, in secret vice, or in undisguised folly; or with a temper unrestrained, or puffed up with self-esteem, or wavering at every gust of fashion, or fretted by false customs, or over-careful about money, or fretful in a low estate, or murmuring in affliction, or dreaming away this short life in the unrealities of empty self-indulgence, or forgetful of God amidst the abundance of His chiefest blessings? Let us strive then to put off these things with a steady boldness, and if need be, with a severe self-restraint. The trader, or the man of letters, or of a learned profession, or of a full and easy habit of life—each must needs look into his own state. There is a characteristic temptation which besets every state—so subtle and insensible, that it is like the ill habits of gait and manner, which, being formed unconsciously, become hardly distinguishable from our natural action, and yet produce some ill effects at last. Who is there that would not dread to be found at that day with a buried talent and an untrimmed lamp; with a sleepy conscience, or a shallow repentance, or a half-converted heart? Alas for the half-penitent, half-changed man, almost a Christian, and almost saved! It must not be so with us. At any cost, we must win eternal life. It is by living in our plain path of duty, but with an habitual remembrance of His coming, by using the world as we use our daily food, not so much from choice as from necessity, and yet with no unthankful sullenness, but with gladness and singleness of heart; by being ever ready both for the duties of the day, and for the coming hour of judgment;—by this twofold discipline of self, is the Christian man so prepared, that the day of Christ can neither come too late nor too soon for him.—*Manning.*

The Churchman.

New York: Saturday, July 19, 1845.

Referring to the late refusal of the Board of Trustees to remove Bishop Onderdonk from his professorship in the General Theological Seminary, the Episcopal Recorder uses the following language:

> Here is a man who has been convicted of a long course of the most unprincipled misconduct, and after full investigation virtually degraded from the ministry by one of the most upright and enlightened judicial tribunals that ever assembled upon earth; and yet while a court of Bishops pronounces him unfit to be a minister of the Gospel, this Board of Trustees, by the vote of a large majority, practically assert that he is worthy to be retained as an instructor of those who are preparing for the ministry. Was so great an inconsistency as this ever perpetrated in the American Church before? What confidence can Christian men have in an Institution around which such influences prevail? What sort of ministers are likely to be educated there? Verily we think that there are greater errors than transubstantiation and the worship of the Virgin Mary; and it seems to us passing strange that pupils should be sent away from the Institution for speculative opinions, and a teacher retained after being convicted by our highest authorities of practical heresies, such as those which have been proved upon Professor Onderdonk. We do not understand what system of ethics prevails amongst these Trustees, some of whom at least have avowed their full belief in this person's guilt. Certainly a heavier condemnation could not be pronounced upon the court by whom he has been sentenced. It would perhaps be well for the majority of the Board to remember that their own position as Trustees can only be preserved under the Constitution of the Seminary, by having their appointments *confirmed* by the very Bishops on whom they are casting such unmerited reproach.

If any thing were wanting to convince us that Bishop Onderdonk's condemnation had been the result of a party movement, it would be the gratuitous zeal with which the Low Church papers have combined to abuse him and to glorify the Court that condemned him.

In the above paragraph from the Episcopal Recorder the Court is pronounced to be "one of the most upright and enlightened judicial tribunals that ever assembled on earth." What is there to justify this praise? The Court met shortly after one of the most exciting Conventions ever held in the Church; the accused was the person whose ecclesiastical acts had been the main occasion of the excitement; and the judges were men most of whom had been strongly enlisted for or against the accused. That a court which assembled under such exciting influences as should have forbid its assembling at the time, should be referred to as "one *of the most* upright" that ever assembled on earth, seems rather extravagant praise. When it is considered moreover that the trial was the first trial of a bishop ever held under our canons, and that the very canon under which it was held was barely three months old, it is obvious that there must be much less pretence for calling it *one of the most enlightened* of judicial tribunals. And if we pass from the body of the court to the individual members who composed it, we find nothing in their habits or pursuits calculated to inspire us with any extraordinary confidence in a judicial decision of a majority of their number. Intentional uprightness and sufficient light to guide them to a right decision, is praise enough for the Court; but to extol it as "one of the most upright and enlightened judicial tribunals that ever assembled on earth," is evidently to follow the promptings of a partizan spirit. Such extravagant language betrays a consciousness that the verdict has been the fruit of party animosity, and manifests, we are sorry to think, a determination to uphold it as a party triumph.

The above paragraph of the Episcopal Recorder is worthy of remark in another respect. It appeals to the late decision of the Board of Trustees as a "condemnation" of the Episcopal Court; nay a "heavier condemnation" of it than any other that can be pronounced. Now the Board of Trustees of the General Theological Seminary is a representation of the whole Church in the United States; of what moral worth then is the verdict of a court which is thus, by the Recorder's own confession, most heavily condemned by a body which represents the whole Church? As a matter of duty we may conform to the *sentence* of such a court, but certainly we cannot be expected to yield our opinions to its *verdict.*

It is true, as the Recorder says, that Bishop Onderdonk has been "convicted" by the Court; but as a highly respectable minority of the Court took the ground of the Bishop's entire innocence, and as his "conviction," from the Recorder's own showing, has been now condemned by a body whose opinions are entitled to the highest deference, it is evident that all that is said against Bishop Onderdonk in consequence of his conviction may be made to recoil on the majority of the Court who convicted him. To reproach Bishop Onderdonk, therefore, with his conviction, is only to invite recrimination against the condemning judges from those who regard the bishop as an innocent, most injured and persecuted man. We have endeavored to avoid this recrimination from a sense of the great evil that it must bring on the Church; and we are sorry to see a course pursued which must inevitably provoke it.

"What confidence," asks the Recorder, "can Christian men have in an institution around which such influences prevail? What sort of ministers are likely to be educated there?" These assaults on the General Seminary are nothing new from the Recorder; but in the present instance their force depends on the assumption that the late Episcopal Court has rendered a just verdict against Bishop Onderdonk. The Recorder, however, informs us that the Board of Trustees have condemned the Court; and after this it is a plain begging of the question to argue against the tendency of education in the Institution because it does not conform to a decision of the Court; the justness of the decision, from the Recorder's own account, being the precise matter in dispute.

There is another thing worth remarking in the above extract. The Recorder refers to the vote of the Trustees as a condemnation of the Court and a practical assertion of Bishop Onderdonk's fitness to be a professor in the General Theological Seminary, and yet he tells us that among the Trustees who thus voted were some who have avowed their belief in Bishop Onderdonk's guilt. In other words, the Recorder publishes his belief that some of the Trustees have falsified themselves and made a solemn declaration which is contrary to their known sentiments and convictions of truth. Now we have for some time past seen and heard many statements respecting Bishop Onderdonk, and particularly the abandonment of him by one friend after another from a conviction of his guilt, which we knew to be false. For this abuse we have felt that there was no redress; for since the Court had withdrawn from Bishop Onderdonk the only shield which could effectually intercept the arrows of calumny, there was no other course left for those who believed him to be an innocent and persecuted man than silent submission. But in regard to the Trustees the case is different. The Recorder has no pretence to an immunity for slandering them; and we call upon him therefore to come out and name the Trustees whose truth and morality he has thus impeached. Let him prove that some of the Trustees have expressed their full belief in the justness of Bishop Onderdonk's condemnation; or failing to do so let him own himself convicted of calumny.

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* The vote of Connecticut was five in favor of laying on the table and two against it; the Rev. Messrs. Burgess of Hartford and Hallam of New London being the dissentients.—*Ed. Churchman.*

† See last American Bible Society Annual Report, page 77.

‡ Page 41 same document.

The Recorder has been probably led into error by imputing to some a belief of Bishop Onderdonk's guilt from the fact of their being opposed to his restoration. But this is a very unsafe argument; for in fact there are many persons who would regret to see Bishop Onderdonk restored to his Episcopal functions who are unsparing in their condemnation of the Court. It is only by some such mistake that we can account for the surprise manifested by the Recorder and other Low Church papers at the vote of the Board of Trustees; which merely revealed a fact which we had supposed was generally known before; viz. that the proceedings of the Court were almost universally reprobated.

The concluding threat of the Recorder is also remarkable as giving a painful indication of a determination on the part of Low Churchmen to make a party issue on the decision of the Court. For if the matter were looked at impartially and with a love of justice and humanity, it would be rather a matter of gratification that others had been able to come to a different conclusion from that to which the majority of the Court and their admirers ought to have come with sorrow and reluctance. But the Recorder seems to be angry and vexed that the Board of Trustees have differed in opinion from the Court; thinks that in so doing they have cast reproach on the Court and intimates that the Court has the power to punish them for their presumption, and that they will not be backward to use it. We are sorry to see this exhibition of temper, and we point to it as a corroboration of the opinion which we have all along entertained of the whole proceeding against Bishop Onderdonk being a mere party proscription.

> "'We learn, as a fact known to the Trustees—that at the moment when these resolutions were offered and the vote was taken, a clerical member present actually had in his pocket the resignation by the Bishop of his Professorship.'
>
> "It is not our wont to contradict public misstatements in regard to the Church, lest the contradiction of one should be understood to give a sanction to the many others which are uncontradicted. There are circumstances, however, which induce us to make an exception in the case of the above extract from a New York paper, and to pronounce it void of truth."

The above appeared in the Churchman of July 5th, and has been made the subject of comment in several papers. There is only one which we are concerned to notice, and that is the suggestion that our denial was not sufficiently explicit. In reply we beg to say that we meant the expression "void of truth" to apply not only to the words "fact known to the Trustees," but also to the remainder of the paragraph; viz. that "when these resolutions were offered, and the vote was taken, a clerical member present actually had in his pocket the resignation by the Bishop of his professorship." We intended to give the paragraph which we quoted a full and unqualified denial; and we now repeat that the statement which it contains is in whole and in part, in substance and accidents, void of truth.

The misstatement has been accompanied with the insinuations that the Trustee who was alleged to have the resignation in his possession suppressed it, and that others were privy to the concealment. We have looked in vain either for a retraction of the calumny or for an unequivocal and responsible affirmation of the original statement.

Next to good temper and good sense and good grammar we would put a good hand writing in enumerating the qualifications of a good correspondent. By a good we mean not a graceful but a legible hand writing; which every one who writes for a public print, with no opportunity of seeing a proof, ought to cultivate especially in reference to proper names, or things and events out of the common way, and such as cannot be guessed by their connexion with the context.

In looking over the proof of a correspondent this week we came to the following: "To take an instance, The Lunons who destroyed the legions of burrs"—What could this mean? We called for the manuscript, which seemed on a first examination to sustain the printer, particularly in the words *Lunons* and *burrs*. We then taxed our memory for some allusion to the mock heroic, like the battle of the frogs and mice. Nothing of this sort occurred to us; and we were on the point of concluding that our learned correspondent had got beyond our reach, when, after repeated perusals of the context we hit, as we hope, on the true reading; viz. "The Saxons who destroyed the legions of Varro."

It sometimes happens that all the other good qualifications of a correspondent fail of effect for lack of this one; the want of which, as we have said, is especially felt in the use of proper names and uncommon words.

The Journal of the *Fifty-seventh Annual Convention of the diocese of Maryland* held in Baltimore, May 28th to 31st, 1845, has just reached us. From the annual address of the Bishop and the parochial summary we make the following abstract:—Ordinations, 3 deacons, 3 priests; Confirmed, 226; Church consecrated, 1; Corner-stones laid, 6; Baptized, 1620; Communicants, 5892; Sunday school teachers 234, scholars 1612; Contributions for church purposes, $18,489; Number of clergy belonging to the diocese, 101; Candidates for orders, 20. The Convention was attended by the Bishop, 63 of the clergy and 75 lay delegates, and its proceedings seem to have been marked with a gratifying unanimity.

The Sixty-first Convention of the Church in the diocese of Connecticut was held in Hartford, on the 10th day of June. Present the Bishop, 75 of his clergy, and 84 lay delegates. We are glad to find that Bishop Brownell, despite his infirmities, continues able to perform so large an amount of Episcopal services. For the last year we find them reported as follows:—Ordained 5 deacons, 8 priests; Churches consecrated, 4; Corner stones laid, 2; Confirmed, 465. The parochial reports are numerous, and afford more decisive evidence of increased attention to Church regulations than any former journal: in fact this may be safely and gladly said of all our dioceses at each new Convention. The Baptisms reported are (infants 793, adults 147) 940; Communicants (new 428) 7649; Sunday school teachers 589, scholars 3000; Contributions for Church objects, $13,948; Candidates for orders, 31; Clergy connected with the diocese, 104.

The Kentucky Convention, held May 8th to 10th, was attended by Bishop Smith, 12 clergy (out of the 21 in the diocese), and 12 laymen. Confirmations during the year, 70; Ordinations 1 deacon, 2 priests; One church consecrated; one corner-stone laid. The Baptisms reported are 162, and the whole number of communicants 589. There are three candidates for orders.

THE TWELFTH ANNUAL REPORT OF THE BISHOP WHITE PRAYER BOOK SOCIETY in the Diocese of Pennsylvania, after a statement of the Society's operations, makes an earnest appeal in behalf of its main object,—the distribution of the Liturgy;—an appeal which we hope will incite the Church in our sister diocese to an extension of the means of influence of this admirable institution. The Secretary points out many quarters in which its operations would be of value; and the address of the Hon. Joseph R. Ingersoll which is appended to the "Report," is in a pleasing devotional strain. We must not omit to mention that the number of Prayer Books distributed during the past year is 5925, being an increase of 500 over the year before.

"THE TRUE CATHOLIC" for July contains original papers on Church Law, The Church a Test of Obedience to GOD, Ecclesiastical Suspension, one entitled "Eucharistic," and an interesting narrative of the sufferings of a French parish priest during the Rebellion. The department of Church Intelligence is copious and valuable.

"THE CATHOLIC MAGAZINE" for July is an average number of a work which aims to popularize the doctrines of another communion, but from which nevertheless we may now and then derive a valuable lesson. Such is the review of Charlotte Elizabeth's "Church Visible in all Ages;"—a successful taking off of the cant, malice and twaddle which form the very essence of this Coryphaeus of Evangelical Nursery Protestants.

"A HISTORY OF THE PROTESTANT EPISCOPAL CHURCHES IN THE CITY OF NEW YORK." (H. M. Onderdonk.) This is well known as a beautifully printed and well illustrated series, the numbers of which many would be glad to have issued more rapidly. The present one (fifth) contains a view of the west front of Trinity Church, and one of St. Stephen's. In the former, the altar window does not strike one so favorably as would be expected from seeing the building: are not the mullions a little too delicate? It seems to us they have a *starved* look.

REID'S ENGLISH DICTIONARY, which has been issued by the Appletons in a neat and compact volume of 600 pages, 12mo., seems to fully justify the opinions pronounced of it as the best work of the kind yet published for the use of schools and families. The American editor, Professor Reid of the University of Pennsylvania, has prefixed an exceedingly well-aimed and vigorous introduction, in which the principles that guided the compiler, on the one hand a respectful deference to established usage, on the other, a rational desire for the advancement of the language, are clearly pointed out. The plan of the work is to give the English root, and immediately following its derivations in alphabetical order. A vocabulary of roots of English words, and a list of Greek, Latin, and Scripture proper names are added.

Bishop Polk has just completed the visitation of his Diocese. In Zion Church, St. Martinsville, recently organized by the Rev. L. M. Purdy, of this Diocese, twenty-seven persons were confirmed.

An obituary notice of the Rev. JOHN REED, D.D., who died at Poughkeepsie, on Sunday 6th inst., not received in time for this week's paper, will appear in our next.

We take the following from the Journal and Eagle of Poughkeepsie, July 12th:

The departure of no individual resident among us could have made so great a vacuum in society as that of the venerated clergyman whose death we to day record. For nearly forty years he had filled the office of Rector of Christ Church in this place, and during all that period was not only most devotedly attached to the flock over which he was placed, but as warmly beloved by that flock and all with whom he had intercourse. In the faithful discharge of his duties as a minister of Christ, his labors were greatly blest to the church, and his charities and kind attentions to the poor, especially in times of distress, sickness, sorrow and death, were so constant and untiring that his place can scarcely be filled by another, and many will be the tears shed over his grave by those whose tears he has so often and so kindly changed into smiles. As a minister and as a private gentleman no man was ever more respected by the Christian community of all denominations. To all, especially his own church, the loss is one that can never be repaid. But he had finished his course, he had kept his faith, and there was doubtless laid up for him a crown of righteousness above in the hands of one who has received him as a good and faithful servant, prepared to enter into the joy of the Lord.

From the Banner of the Cross.

DIED, at the residence of Charles Baring, Esq., Flat Rock, North Carolina, on the 21st ult., Rev. JOHN SINGELTARY, in the 53d year of his age. It was the good fortune of the writer to have been intimately acquainted with the lamented deceased for many years, and he would humbly offer this tribute, feeble as it is, of affectionate regard to his memory. Mr. Singeltary was born in North Carolina, and received the advantages of the best education, having graduated at Yale College. After the usual course of study he entered upon the practice of law. By a wise but severe dispensation of Divine Providence in removing from him one after another of his tenderly beloved children, his mind was directed to a closer examination into the great truths of revelation. Bringing to the investigation a mind singularly acute and logical, and an honesty of purpose rarely to be met with, he was not long in forming his opinion; and soon after he was baptized and became a communicant in the Holy Catholic Church. He led for several years the life of an exemplary layman, pursuing the practice of law with increasing success, when feeling the obligation strong upon him to labor in his Master's vineyard, he relinquished his practice, and after the usual study and probation was advanced to the priesthood in the Church. Neither ability or space will permit me to do justice to this most estimable character, but as one of his parishioners for several years I may be permitted to say that his generous and charitable disposition, his pure and unostentatious piety, together with his superior talents and acquirements, commanded the respect and engaged the affections of all who knew him. Possessing a refined literary taste, with his logical mind, he gave to his sermons a force and finish which always commanded the earnest attention of his hearers. The strong points in his character were his moral courage, honesty and directness of purpose, which united with the many excellent qualities of his heart have caused the deepest sorrow at his loss, to a large number of devoted friends. F.

MISSIONS.—The receipts from June 25 to July 2. For Domestic Missions, were $407 27; for Foreign Missions, $253 75. Total, $661 02.

At a recent meeting of the Standing Committee of Missouri, Dr. Enoch Reed, a licentiate in the Methodist denomination, was recommended to the Bishop as a candidate for Orders.—*Witness.*

Clerical Changes.

The Rev. Anthony Ten Broeck has resigned the rectorship of Grace church, Newark, N. J. Letters and papers may be addressed to him at Newark, until further notice.

The Rev. Thomas L. Randolph has taken a letter of dismission from the diocese of Rhode Island to the Bishop of Massachusetts; and the Rev. Samuel Cowell (deacon) to the diocese of Pennsylvania.

The Rev. William C. Cooley having changed his residence to Pottsville, Penn., of the church at which place he took charge in May last, requests letters and papers designed for him to be so addressed.

The Rev. Frederick T. Tiffany has resigned the rectorship of Christ church, Cooperstown, and removed his family to Claverack, Columbia county, to which place he requests that letters and papers intended for him may be addressed.

CHURCHES IN NEW YORK.—We see it stated in Doggett's City Directory, that there are 166 churches and places of public worship in this city, of which 36 are Protestant Episcopal, 30 Presbyterian, 24 Methodist Episcopal, 22 Baptist, 16 Roman Catholic, 15 Dutch Reformed, 8 Jewish, 8 African, 5 Congregational, 5 Associate Reformed Presbyterian, 4 Universalist, 4 French, 3 Lutheran, 3 Reformed Presbyterian, 2 Unitarian, 2 Welsh, 1 Methodist Protestant, 18 miscellaneous. Connected with the various congregations are 39 moral and religious societies.—*Mirror.*

CAP STONE.—Thousands of spectators stood gazing yesterday afternoon to see the workmen hoist the cap and topmost stone, to its place on the pinnacle of the spire of Trinity Church, now two hundred and eighty feet from the ground. The men on the top looked like Lilliputians, and the very sight of beholding persons working so high in air, and at such imminent peril, made the spectator dizzy. In a few days the machinery and scaffolding of this exquisitely beautiful spire will be taken down, and the whole work will then be seen in all its grandeur. It is not generally known that the tower, from bottom to top, is solid stone, with not an inch of wood. The weight is therefore enormous. It is a subject of great congratulation that, up to this time, although the men have worked in imminent peril, and when one false step or movement would be fatal, there has not been the slightest accident.—*N. Y. Express.*

Since our Puritan neighbors have got to digging up the old *pipes* and other relics of their ancestors, they will probably allow Churchmen the privilege of speaking of such old books as they occasionally meet with from the pen of their fathers. Such a curiosity we lately saw in a Sermon, preached at New London, Sunday, the 21st of Feb. A. D. 1741,2, by Rev. Samuel Seabury, father of Bishop Seabury, and missionary from the Society for Propagating the Gospel in Foreign Parts. The text is from St. Luke viii. 15; and the Sermon may be seen at one of the libraries in the Wadsworth Athenæum.—*Calendar.*

NEW CHURCH IN CHARLESTON, S. C.—We learn from the Charleston Gospel Messenger, that it is in contemplation to erect a Chapel at the corner of Wentworth and Glebe streets, to accommodate

1. The school of the Diocese, which is kept in St. Philip's rectory.
2. The sojourners in Charleston, who are many during the winter and spring, seeking business, or health, or recreation, or education in our colleges and schools, male and female.
3. The residents in the western part of the city, who are remote from one of our churches.
4. The black population, many of whom, though baptized in our communion, have no seats in any of our churches, and are literally as "sheep without a shepherd." We understand an appropriate draft of a building, at once spacious, convenient. and in good taste, has been prepared by E. B. White, Esq. The seats are to be free.—*Ch. Witness.*

HEATHENISM.—One of the missionaries in Pennsylvania tells a sad story in his parochial report, at the late Convention of that Diocese, when he says, "I hazard nothing in saying that just as much heathenism may be found in many parts of our own State, as in India or Africa."—*Ib.*

The Trustees of the University of Pennsylvania have elected the Rev. George Allen, Professor of Languages in that institution. He succeeds the Rev. Dr. Wylie.

The Rev. Mr. Allen has been for the last eight years Professor of Languages in Delaware College, Newark, Del. He has acquired a high reputation as an accomplished general scholar, and as having attained very great proficiency in the immediate subject of his Professorship.—*Banner of the Cross.*

BISHOP HAWKS.—The Bishop left this city last week, on a visit to the East. He desires his letters to be addressed, until further notice, to the care of F. Tomes & Sons, No. 6 Maiden Lane, New York.—*Missionary of the Cross, July 5.*

DIOCESE OF MISSISSIPPI.—The Rev. T. C. Thornton, D.D., lately a minister in the Methodist denomination, and President of their Centenary College, near Jackson, has been admitted a candidate for holy orders by Bishop Otey, the Provisional Bishop of the Diocese.—*Ib.*

JEWS IN NEW ORLEANS.—The New Orleans Protestant states, that there are about five hundred Jews in that city; that they are distinguished for their intelligence and enterprise, are become a reading people, and are no longer afraid to read the New Testament; a number of them have, within a few weeks, purchased Bibles at the Depository; that not an individual among them has been convicted of a capital offence; not one of them can be found in the penitentiary; rarely one in the city prison or charity hospital; nor have any of their dead been buried at public expense in the "Potter's field."—*Ib.*

ORDINATION.—On Trinity Sunday, being one of "stated times" for ordination, Elijah H. Downing (lately in the Methodist connexion) was admitted to the Holy Order of Deacons, at St. David's Church, Cheraw, S. C., being presented by the Rector of that Church, (Rev. H. Elwell,) and the Sermon being by the Bishop of the Diocese.—*Charleston Gospel Messenger.*

MUNIFICENCE.—An aged Churchman has sent the Bishop of Montreal 6,000*l.* for the advancement of the Church in his diocese. The Bishop will apply it to the College founded at Lennoxville. The donor above referred to "lives in great privacy, with an establishment upon the most moderate and simple scale." He lately gave 500*l.* towards the endowment for the Bishopric of New Brunswick. His deceased wife and her brother, a country clergyman, also gave jointly 6,000*l.* towards the Churches erected by the Bishop of London. Go and do thou likewise.—*Ib.*

TRACTARIANISM.—"What that is—the most ludicrous diversity of opinion prevails. To the Presbyterian, the Apostolic Succession of the Ministry, in the line of Bishops, is a main part of it. To the Congregationalist, the doctrine of the Apostolic Succession in any way, even in the line of Presbyters, as held by the Presbyterian, contains the very essence of this evil. To the Baptist, the introduction of infants into the visible Church by baptism, is essentially the same leaven. To some of all sorts, whatever is in our Church, and is not in theirs, whether it be doctrine, or discipline, or worship, is Tractarian."—*Ib.*

REV. F. OAKELEY.—This gentleman, whose name has lately been so much before the public, is son of the late Sir Charles Oakeley, Bart., formerly Governor of Madras, in the East Indies, and brother of Sir H. Oakeley, Archdeacon of Colchester. Mr. F. Oakeley appears, from the baronetage, to have been born in 1802, and is consequently in his 43d year. He was a pupil of the present Bishop of Winchester, when a Curate in that Diocese, and received his prebendal stall at Litchfield from the late amiable Bishop Ryder. Mr. Oakeley was entered at Ch. Ch., in 1820, and became Fellow of Balliol in 1827. He obtained a Second Class in *Literis Humanioribus*, and the two Chancellor's Prizes for Latin and English Essays, as well as Dr. Ellerton's Theological Prize, in 1837. Mr. Oakeley was appointed Oxford Whitehall preacher by the Bishop of London.

GRISWOLD MISSION, MICHIGAN.—In the late Address of Bishop M'Coskry to the Convention of his Diocese, we find the following interesting particulars in relation to this mission:—

"On Wednesday, the 30th, I preached at Griswold, the Indian missionary station. I also held several councils with the Indians, and visited every family. I baptized four adults, and confirmed eight. The health of the Missionary has not been good during the past year. It was delightful to hear the Indians use our morning and evening service in their own language. Through the goodness of Mr. Geo. Johnson, of Grand Traverse Bay, I have been enabled to have it faithfully translated, and have authorized its use. I hope by the blessing of God, and the labors of the missionary, that many more of these children of the forest will be gathered into the Church of Christ. The conduct of those who have connected themselves with the mission, has been such as to justify the most sanguine expectation of their complete recovery from their wandering life and abandoned habits."

CONFIRMATION AMONG THE BAPTISTS.—The following extract showing the apostolic practice of some of the Baptist denomination, is taken from the Biography of the late Dr. Brantly, of S. C., an eminent divine of that denomination: 'Dr. Brantly was baptized in Deep River, one of the head branches of the Cape Fear, and was united to a Baptist Church, then called, from the name of a neighboring ferry, the Gulf Church. At that time, the ceremony of "washing the saints' feet," and also that of "laying on of hands," was practised in that church, and among the Baptist churches generally. Accordingly, after baptism, the young Brantly, with a very large number of newly baptized persons, were arranged, kneeling, on the river bank; and the elders present, led by the venerable Bishop Pope, passed along the entire range, laying their hands on their heads, uttering prayers and blessings on them severally, "confirming the souls of the disciples."'—*Biography, in Courier.*

We are happy to be able to state that a great effort is about to be made for the relief of the great spiritual destitution in the borough of Southwark and the neighboring parishes. There has been at least one meeting on the subject at Winchester House. The venerable primate has entered upon the consideration of the case with due zeal, and has given a subscription of 1,000*l.* The Bishop of Winchester subscribes 500*l.* And we understand the prospect is favorable of the scheme to be devised for the end in view being of a right stamp, and if this be the case it will no doubt meet with an extensive support.—*Record, June 12.*

PEEL AND THE JESUITS.—We have heard it asserted, by persons who are in a position to learn the truth, and who speak of the facts as within their own knowledge, that in November or December of last year, a confidential clerk was sent from the Foreign Office to Rome, charged with despatches for the Vatican; and that, when he had been gone about three weeks, a Queen's messenger followed, with letters for Mr. Petre, the English agent, who resides in that city.

It is also remarked, that about that time appeared the Pope's letter to Irish Romish Bishops, commanding them to discountenance the Repeal agitation. The inference is obvious,—that after trying to put down O'Connell by the strong arm of the law, and being partly foiled, Sir Robert Peel, as in 1819, suddenly took a new resolve, and determined to form an alliance with the Pope for the government of Ireland. Of course the whole of this is *officially* denied. It may not have been done in an official form. And such proceedings, according to a prevailing code of morality, may be denied to serve a purpose.

We know that the Whigs, one and all, exclaim, "Well, and a very wise resolve. too. True, it was a step which *we* should never have dared to take, Peel and Stanley would have impeached us if we had. But it is the only way to keep Ireland quiet, and it is much to Peel's credit that he has taken so bold a step."

Saying nothing about the *boldness*, or the *wisdom*, may we not ask, whether it has really come to this, that the Queen of England is obliged to ask, and *to pay for*, the interference of the Pope, to help her to preserve order in a part of her own European dominions?

But, descending from the higher ground of manly feeling, to the mere *policy* of the measure, we have not the slightest doubt, that, in any treaty with the wily politicians of the Vatican, the English Minister will be thoroughly duped.—*Record.*

BRITISH AND FOREIGN BIBLE SOCIETY.—During the past year, 150,562 copies of the Bible have been distributed by this Society in France, nearly all of which were *sold*. In Belgium, 11,500 copies; in Holland, 46,155; in Germany, 53,472; in Hungary, 11,571; in Russia, 27,297; in Sweden, 23,454; in Malta, 8,982; at Constantinople, 1,000; at Calcutta, 51,580; at Madras, 23,500; at Bombay, 8,106; at Sydney, 2,000; at New Zealand, 10,000; in Africa, 3,850; in Jamaica, 5000; in Antigua, 400; in Canada, 21,753; in Great Britain, 605,6000.

The receipts of the Society for the year have been $418,709.

DIOCESE OF TORONTO.—On Sunday, June 29th, in the Cathedral Church of Toronto, the Lord Bishop admitted to the Order of Priests, the Rev. Mr. Ker, Rev. T. B. Read, and the Rev. C. Ruttan. To the order of Deacons, Messrs. John Delhoste, McKenzie, Richard Garbett, Harvey McAlpin, Francis William Sandys, and John Gunn.

Married.

In Trinity church, Rensselaerville, on the 1st inst., by the Rev. Robert Washbon, Rev. EDWARD A. RENOUF, rector of Trinity church, Lowville, to Miss HARRIET, eldest daughter of Ezra Lester, Esq., of Rensselaerville.

Died.

At Poughkeepsie, on Sunday, 6th instant, Rev. JOHN REED, D.D., aged 68 years. For nearly forty years he had filled the office of rector of Christ church in that place, and during all that period was not only devotedly attached to the flock over whieh he was placed, but as warmly beloved by that flock and all with whom he had intercourse.

Calendar.

July.

20. Ninth Sunday after Trinity.
25. St. James the Apostle.
27. Tenth Sunday after Trinity.

August.

3. Eleventh Sunday after Trinity.
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

Notices.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

☞ The Church of the Annunciation will meet for divine worship in the large Chapel of the New York University, on and after Sunday next, the 22d inst., at the usual hours of Sunday service. June 21.

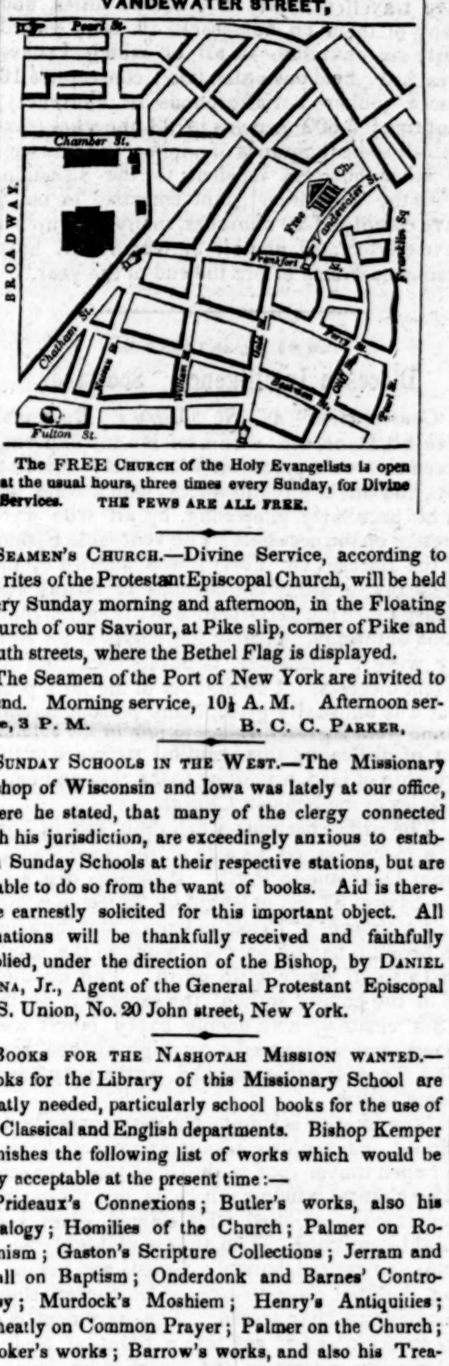
CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. June, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M.

June, 1845. C. F. CRUSE,
31 First Avenue.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER.

SUNDAY SCHOOLS IN THE WEST.—The Missionary Bishop of Wisconsin and Iowa was lately at our office, where he stated, that many of the clergy connected with his jurisdiction, are exceedingly anxious to establish Sunday Schools at their respective stations, but are unable to do so from the want of books. Aid is therefore earnestly solicited for this important object. All donations will be thankfully received and faithfully applied, under the direction of the Bishop, by DANIEL DANA, Jr., Agent of the General Protestant Episcopal S. S. Union, No. 20 John street, New York.

BOOKS FOR THE NASHOTAH MISSION WANTED.—Books for the Library of this Missionary School are greatly needed, particularly school books for the use of the Classical and English departments. Bishop Kemper furnishes the following list of works which would be very acceptable at the present time:—

Prideaux's Connexions; Butler's works, also his Analogy; Homilies of the Church; Palmer on Romanism; Gaston's Scripture Collections; Jerram and Wall on Baptism; Onderdonk and Barnes' Controversy; Murdock's Moshiem; Henry's Antiquities; Wheatly on Common Prayer; Palmer on the Church; Hooker's works; Barrow's works, and also his Treatise on the Pope's Supremacy; Hebrew Lexicon; Jacobs' Greek and Latin Readers; Latin and Greek Exercises; Leverett's Lexicon, and also his Tutor; Anthon's Classical works, any or all of them; Herodotus, Thucidides, and any other Leipsig classics; Psalter for Chanting; Bishop Brownell's Exposition of the New Testament; Bishop Horne on the Psalms; Paper, Slates and other articles of Stationery.

Any contributions either in books or money wherewith to purchase them, will be gratefully received, either at the Missionary Rooms, No. 281 Broadway, or by the Treasurer at his store, No. 139 Broadway, New York.

☞ A box will be dispatched for the Mission as soon as a sufficient number of books are contributed for the objects aforesaid.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 10th of July, the Treasurer has received the following contributions:

From two communicants of St John's ch, Fort Hamilton, N Y, $1; St George's ch, Fredericksburgh, Va, per Rev Dr McGuire, $20; from a "friend," $200; two ladies of St John's church, New York, $6; through N R Middleton, Esq, R A in S C, from Charleston Monthly Missionary Lecture, $15 61; Mr Andrew Johnson, $5; St Bartholomew's, for St Mary's ch, Ga, $10; a friend to Domestic Missions, Pineville, $50; St Stephen's chapel, church offerings, $10 57; collection, ch at Greenville, $30 40—$121 58; cash, from J R, New York, $1; for Domestic Missions, from J E S, $10; Female Missionary Society of Trinity ch, Washington City, per E L Childs, Esq, $75; S S offerings of Trinity ch, Martinsburgh, Va, $5 78; St Stephen's ch, Wilkesbarre, Pa, $6. Total, $446 36.

THOMAS N. STANFORD, Treasurer,
July 17, 1845. 139 Broadway, New York.

The Treasurer would earnestly appeal to the Church for funds. On the 1st inst. a quarter's salary became due to the Missionaries. So far from being able to meet a single demand for this, there is still due him more than $1500 on last year's account. Remittances are respectfully solicited as early as practicable, otherwise much distress and suffering will inevitably befall those who are laboring in our western regions, whose main dependence is upon the scanty stipend of the Society.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 10th inst, has received the following sums:

Through H Trescott, R A, Charleston, S C, Charleston Monthly Missionary Lecture, $5 20; Mrs A Johnston, $5; Church offerings, St Stephen's chapel, $10 58; congregation, St Stephen's, for D Cobia, Africa, $12; S S teachers, St Stephen's chapel, per C Dupont, Africa, $5 25; col'd congregation, St Stephen's chapel, for Theo Dehon, Africa, $5 41; S S St Stephen's chapel, for Paul Trapier, Africa, $17 11; S S and Bible Class, do, for N Bonen, Africa, $10; Rev L Elliott, Prince William parish, China, $200; Rev ——, Africa, $15—total, $285 54; by Rev A Sanford, Granville Female Seminary, Ohio, education Clara A Johnson, China, $25; from same, for Clarista Sanford, Africa, $20; Ladies' Chinese Society, Savannah, for China, $188 86; three members of same, for 4 children, China, $100; young ladies of Miss Haines's school, New York, education child in China, $25; from Savannah, for use of D W H Cummins, China, $102; Mrs Charles ——, Delhi, N Y, Greece, $5; Rev B B Claxton, Wilkesbarre, Pa, Africa, $12 50; S S of do, per do, $1 50; through E Cleveland, Esq, Mobile, Spring Hill Juvenile Missionary Society, education —— Deas, China, $25; St George's ch, Fredericksburgh, Va, $10; for China, $10; Christ ch, Norfolk, per Rev E S Syle, China, $2 12. Total, $812 52.

J. SMYTH ROGERS, Treasurer,
New York, July 16, 1845. 69 Wall-st.

NASHOTAH MISSION.—We the undersigned gratefully acknowledge the receipt of $8, from the Rev Dr Wheaton, through the hands of the Rt Rev J Kemper, D D; also, $50 from the Rev S R Johnson, both for the general expenses of the Mission; also a demijohn of wine for the Holy Eucharist, from Wm H Aspinwall, Esq, N Y; likewise, through the same, one box, from St James's, —, Maryland.

JAMES LLOYD BRECK,
for the Nashotah Mission.
Nashotah Lakes, W. T., 2d July, 1845.

The undersigned gratefully acknowledges the receipt of $30, from the Church at M A, for binding copies of the "Soldier's Manual of Devotion;" also $50, from same source, for another purpose. N. S. H.
281 Broadway, N Y, 17th July, 1845.

"It is more blessed to give, than to receive."

EMMANUEL FREE EPISCOPAL CHURCH, Corner of Thompson and Prince streets, New York City—SEATS FREE—The Treasurer gratefully acknowledges the receipt of the following sums, toward the purchase of the church edifice:—J Hewlett, N Ludlum, Dr Banckler, $20 each; J D Wolfe, Mrs C L S, P Lorillard, jr, J Grosvenor, $25 each; Mrs E N, $150; L A N, $110; a Friend, $250; C Wolfe, S Conover, J A Graff, Dr Van Wincle, $10 each; E W Laight, D B Ogden, N Ludlum, J & C Berrian, C W Smith, G J Cornell, A Journey jr, J Parish, $5 each; B & S, $1 each.

Further donations will be most thankfully received by the Wardens and Vestry.

J. B. WOOD, Treasurer.
No. 29 Wall st., or 528 Hudson st.

CHURCH BELLS.—Stanford & Swords, 139 Broadway, offer for sale a number of the above, of the best manufacture, and at a reduced price. J12.

CHURCH PAMPHLETS.

JAMES A. SPARKS, No. 161 Fulton street, New York, (up stairs,) has just published and for sale, Rev. Dr. Pusey's Sermon on the Eucharist, with an American Appendix, compiled from the Confessions of Faith and other standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Mclancthon, and Luther. Price, 12½ cents.

A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey. Taken from the Churchman of July 8, 15, 22, 29, and August 5, 12, 19 and 26. pp. 116. Price, 25 cents.

A Letter to a Parishioner relative to the Ordination of Mr. Arthur Carey, by the Rev. B. I. Haight. Price, 6¼ cents.

Mutual Forbearance recommended in Things Indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the Parish of Hawarden, by the Rev. Dr. Hook, and dedicated to the Rev. Dr. Pusey.

Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cts.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cts.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

A Letter to the Rev. Dr. Bushnell, on the Rationalistic and Infidel tendencies of certain passages in his address, &c. &c. Price, 12½ cents.

Reasons why I am a Churchman; or, The Episcopalian Armed against Popular Objections.

Episcopacy Divine in its Origin, and unbroken in its succession.

Mariolatry, or Facts and Evidences demonstrating the Worship of the Virgin Mary by the Church of Rome. By Rev. T. Hartwell Horne, D. D., Edited by Dr. Jarvis. Price, 25 cents.

Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis.

Journals of the General Conventions, House of Bishops and House of Clerical and Lay Deputies, with an Appendix, containing the Constitution and Canons, a List of the Clergy, questions addressed to the Professors of the General Theological Seminary by the Bishops as Visitors, answers to the same, &c. &c., together with much statistical information in relation to the Church. pp. 320. Price 50 cents.

CHURCHMAN'S LIBRARY.—The 7th No. of the 2d volume, for July, 1845, of this periodical, is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, July 14, 1845.

Just Published

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

By Rev. N. S. Richardson, A. M., author of 'Reasons why I am a Churchman,' &c.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.

NEW ORGAN.—Mr. JARDINE, of New York, has just completed for St. John's church, Ogdensburgh, a large Organ, which reflects great credit on the builder for richness and sweetness of tone, and beauty of architecture; it is all that could be desired.

Signed in behalf of the vestry and congregation.
H. R. Peters, Rector; Henry Van Rensselaer,
July 19—3t S. Gilbert, wardens.

NEW DEVOTIONAL WORK.—D. APPLETON & Co. have recently published—

The Cross of Christ, or Meditations on the Death and Passion of our blessed Lord and Saviour; edited by Walter Farquhar Hook, D.D., Vicar of Leeds. 1v 16mo, 63 cents. July 19.

NEW ENGLISH BOOKS.

LATHAM, on diseases of the Heart....	$2 75
Cameron's Adventures in Georgia, 2vs	6 50
Maxwell's History of the Irish Rebellion	5 00
Jones's Dissenters Plea for Nonconformity	3 50
Christian Philosophy, or Materials for Thought	1 75
Tales from the German of Schmid	1 50
The Cottage Prayer Book, by Rev. W. Clark	75
Melville's Sermons, v 2	3 25
Birk's Village Discourses, 1v	1 50
Mark's Sermons for Families and Sick Rooms	1 75
Poems of Wotton and Raleigh, 1v	75
The Highlands and other Poems, by J. Small	1 75
Murray's Edition of Common Prayer, Part I	75
History of the Dog, by W. C. L. Martin	38
Church Sketches for English Cottages	50
The Young Women of the Factory	50
John Ronge, the Holy Coat of Treves	63
Hubert, or the Orphans of St. Magdalaine	88

Imported and for sale by
July 19. WILEY & PUTNAM, 161 Broadway.

REID'S NEW ENGLISH DICTIONARY.—D. APPLETON & Co., have just published—A Dictionary of the English Language, containing the Pronunciation, Etymology and Explanation of all words authorised by eminent writers; to which is added a vocabulary of the roots of English words, and an accented list of Greek, Latin, and Scripture names, by Alex. Reid, A.M., of Edinburgh, with a critical preface by Henry Reed, Professor of English Literature in the University of Penn, 1v 12mo of near 600 pages. Price $1.

The publishers of Reid's English Dictionary solicit the attention of Professors, tutors, students and heads of families to the volume. Notwithstanding its compact size and distinctness of type, it comprises forty thousand words. In addition to the correct orthœpy this manual of words contains four valuable improvements:—

1. The primitive word is given, and then follow the immediate derivatives in alphabetical order, with the part of speech appended.
2. After the primitive word, is inserted the original term whence it is formed, with the name of the language from which it is derived.
3. There is subjoined a Vocabulary of the Roots of English words by which the accurate purport of them is instantly discoverable.
4. An accented List to the number of fifteen thousand of Greek, Latin and Scripture proper names is added.

☞ Reid's English Dictionary is peculiarly adapted for the use of schools and families, and will be found far superior to any other existing compilation. J19

NEW ORGAN.—Mr. GEORGE JARDINE, of this city, having lately erected an Organ in the Protestant Reformed Dutch Church in Franklin street, the subscribers cannot refrain from expressing, in the present form, their unqualified approbation of the instrument with which they have been furnished from his Manufactory.

They also feel it to be due to that gentleman, to bear their decided testimony in favor of his character and conduct, as developed in their business transactions with him.

A person so liberal in his terms, and true to his engagements—so honorable in his dealings, and courteous in his manners, cannot fail (in their opinion) to commend himself to the confidence of the religious community, as an organ builder, and to secure for himself a large share of public patronage in the line of his profession.

Signed by James B. Hardenbergh, pastor of the church, and the gentlemen of the Consistory, unanimously.

☞ Mr. Jardine respectfully solicits further orders. Organ manufactory 83 Anthony street, next door to Broadway. July—tf

ENGLISH THEOLOGICAL BOOKS.

Just imported by D. APPLETON & Co., 200 Broadway.

PRACTICAL SERMONS, by Dignitaries and other Clergymen of the English Church. vl $2 50.

The Annals of the English Bible, by Christopher Anderson. 2vs 8vo $8 50.

Rev. Isaac Williams's Works.

1. The Gospel Narrative of the Holy Week Harmonized, with reflections. 1v 12mo, $2 50.
2. Do do Our Lord's Passion. 1v $2 50.
3. Do do do Nativity. 1v $2 50.
4. Do do do Resurrection, 1v $2 25.
5. Thoughts on the Study of the Holy Gospel. 1v $2 25

For sale by
July 12. D. APPLETON & CO., 200 Broadway.

DICTIONARY OF THE CHURCH.—Containing an Exposition of the Terms, Phrases, &c. connected with the external Order, &c. of the Episcopal Church, by the Rev. William Staunton. Neatly bound in muslin. Price $1 25.

HENRY M. ONDERDONK & CO.,
July 5—4t 25 John street.

The Credence.[*]

If once, where nearest kindred dwell,
The clouds of strife descend,
Who, of the fatal feud shall tell
The progress and the end?
Time rends the rocks, and bursts the iron bars,
But yields before the strength of fratricidal wars.

England and Rome! ye are not one,
And one ye cannot be;
For HE from Whom your race begun
Has formed His Churches free.
Queens are they all by birth, and none may grave
Upon a sister's brow the withering name of slave.

England and Rome! not yet, not yet,
Is fled the dove of peace!
E'en now your strifes ye may forget,
And bid the thunder cease.
One thoughtful hour your spirits would unite,
Though monsters now ye seem in one another's sight.

Be satisfied, O Rome, to-day,
As in thy early youth,
To found on holiness thy sway,
And on the strength of truth.
But boast not of a right as sent from heaven,
Which wisdom disapproves and God has never given.

And thou, fair isle, whose children wear
A crown of *earthly* glory,
Remember thou hast sons who dare
To scrutinize thy story,
And cannot see the splendor of thy crown
When sacraments are starved and altars falling down.

Thou cher'shest unchristian hate
And bugbear dreams of Rome:
But wouldst thou mend a sinking state,
For pity look at home!
That Church on which thy pride its venom flings,
With all her scarlet faults, may teach thee many things.

Sinful she is, yet not, like thee,
By little, but by much;
Nor are her priests condemned to see
The crowd, beneath their touch,
Grow rude and rampant, and the golden chain
Of God's mysterious gifts profanely snapt in twain.

With her, to cast contempt on Faith
Is sacrilege and treason;
With thee, whate'er thy teaching saith,
Thy practice leans on Reason.
E'en of thy priests, for one who trembling reads,
A thousand scorn the past, its councils and its creeds.

Hence countless sects, whose swarms infest
Thy land like frogs of Nile,
Till unity is held a jest,
Or made a weapon vile,
By loud, unblushing men who deal in sounds[†]
To strike a staggering Church and irritate her wounds.

Behold! the spider makes her bed,
And weaves her trembling lines,
Where once the credence, meekly spread,
Received the sacred signs,
Ere yet THAT PRESENCE, which thy sons deny,[‡]
Had on the mystic food descended from on high.

And on the altar's face adored,
Whence angels shrink afraid,
The dreadful off rings of the Lord
By menial hands are laid.
Ah! who can tell what reckoning may remain
For her who lightly views intrusion so profane?

O Truth, thy voice divine is hushed
E'en at the fount of learning!
Thy dearest son, unjustly crushed,
In silent shame is burning!
Say whither shall we fly, when strife and sin
Are raging all around, and all grows dark within!

From the London Ecclesiastical Gazette.

Church Societies.

Society for Promoting Christian Knowledge.

From the report of the last meeting, we learn that this society have agreed that the sum of 500*l*. be placed at the disposal of the Bishop of New Zealand, towards the erection and endowment of St. John's College in New Zealand. The bishop will be authorized to draw for this amount, as soon as 2,500*l*. shall have been raised for the college from other sources. He has already drawn on the treasurers of the society for 250*l*., according to previous authority; and has also purchased a beautiful site, with a portion of the legacy of the Rev. Thomas Whytehead. The works are now in progress for a portion of the building, which is to cost 1,100*l*.

His lordship has recently been occupied in looking over a set of books and lessons for a promising little infant-school of eighty children, collected during the past year. The other schools in the place, and in the other settlements, have all been supplied from the same source.

Tasmania.—The British Government, five years since, entertained the design of establishing a college in Tasmania, to be supported by public funds, and proceeded so far as to send the Rev. J. P. Gell, M.A., of Trinity College, Cambridge, to organise such an institution; but so many difficulties appeared to stand in the way of any attempt to found a college, in the constitution of which different bodies of Christians claimed to have a voice, that the government has abandoned the project.

The bishop, therefore, is compelled to call upon the Church for its aid in providing an institution, without which her members in Tasmania will be deprived of the advantages of Christian training and instruction in learning, which in the mother country are derived from colleges and foundation schools, under the government of the Church.

The standing committee gave notice of their intention to propose at the next general meeting on the 1st of July, that the sum of 500*l*. be voted towards a collegiate institution in Tasmania.

The standing committee also gave notice of their intention to propose, at the same meeting, that the sum of 1,000*l*. be voted for the purposes of the foreign translation committee.

Madras.—We learn by a letter from the Bishop of Madras, that he has (out of the society's funds) made a grant of five hundred rupees towards the erection of a church for the new converts in the Nazareth district in Tinnevelly, under the charge of the Rev. A. F. Cæmmerer.

A Protestant chapel is about to be built at Pondicherry; the obstacles which have so long existed to its erection being now removed.

Ten thousand copies 12mo., of those portions of the Tamil liturgy, the revision of which is completed, including the morning and evening services, the litany, the collects, and a part of the communion service, have been despatched to the Tinnevelly Book Society.

There is every reason to hope that the movement in favor of Christianity in the Tinnevelly missions of the Society for the Propagation of the Gospel is extending northward; so that, had we but missionaries to enter in at the effectual door thus wonderfully opened to us, we might hope to see a second Tinnevelly springing up in some of the adjoining districts.

Jamaica.—The following extract from a letter from the Bishop of Jamaica, dated Jamaica, March 20, 1845, was read to the meeting:—

"It is now more than nine weeks since I have left the lodge, and within that period I have travelled nearly a thousand miles, and many of them on horseback. I have visited thirty-six churches, in all of which I have preached; held one ordination; consecrated 16 places (either burial-grounds or churches); confirmed 5,600 persons in 33 churches; examined some thousands of pupils; and transacted other business incident to the visitation. With the legislation grant entrusted to me, I have completed 20 churches, many of which I have consecrated, and all of which will have been consecrated before the end of the year."

From the English Churchman.

Diocesan Intelligence. Scotland.

Consecration of St. Mary's Episcopal Church, Dunblane.—This solemn and imposing ceremony took place on Wednesday, the 28th ult., and under circumstances which were felt to be peculiarly interesting by all who were present on the occasion. The venerable Bishop of the diocese (Dr. Torry) was assisted by his right rev. brethren the Bishops of Moray and Glasgow, in the performance of the sacred functions of the day. Nearly the whole of his clergy were in attendance, besides others from different dioceses. The number of the laity present was unusually great, many persons having come from a great distance to join in the solemn act of dedicating this beautiful structure to the worship of God, according to the rites and ceremonies of the Scottish Church.

The edifice occupies a delightful spot in front of a plantation, on the side of the road leading from Dunblane to Perth. It consists of a simple nave of 57 feet in length by 23 feet in width, and a chancel of 15 feet in length, and the same in breadth, having an open porch to the south, and a small vestry to the north. The building is in the pointed style of the early part of the 13th century, with deeply bayed lancet windows, and an exceedingly high pitched roof, and the west gable finished with a very handsome belfry.

The interior is simple, but very correctly designed, and complete in its arrangements, having an open timber roof in the nave and chancel. The chancel window which is in a three-light lancet form, is filled with stained glass very highly enriched. The altar is strikingly beautiful and very elaborately carved, and behind it on the wall runs an arcade of carved stone, forming an altar screen. The pavement is of encaustic tiles laid out into a beautiful design, exhibiting a cross in the centre with lettered borders. The pulpit is of stone, designed somewhat after the example of that at Beaulieu, Hampshire, but different in detail, and exceedingly rich in the carving. The reading-desk, which is of oak, is, we think, the most successful design we have seen in the style, (if a reading desk must be so,) being open at the side and also at the front, where the book-board rests on columns and open tracery. The font is on a large scale, of an extremely correct and elegant design, and after the model of that at Market Deeping, Lincolnshire, and is placed at the south-west corner of the building. The church is calculated to accommodate about 180, and the benches are of oak. The organ, which was built by Mr. Wood, of Edinburgh, and was much admired for the richness and beauty of its tone, is placed against the centre of the west wall, slightly elevated above the floor and enclosed with an oaken screen. The entire structure is exceedingly creditable to the taste of Mr. Henderson, the architect.

The ceremony commenced at half-past 11 o'clock, and precisely at that hour the venerable prelate entered the porch of the church, attended by the very reverend the Dean of the Diocese, (Torry,) and the Rev. Alexander Lendrum, of Muthill, who were followed by the other two Bishops and their respective chaplains, and the attending clergy, who amounted in number to twenty-four. The Bishop as he proceeded recited the Twenty-fourth Psalm, the clergy and congregation joining; and having taken his place at the north side of the altar, the petition of consecration was presented to his chaplain by Mr. Stirling of Kippendaire, and by him handed to the Bishop, and after the appropriate prayers, the deed of consecration was also read and subscribed by the Bishop, and ordered to be registered. Morning Prayer was then said by the Incumbent, the Rev. H. Malcolm, B.A., St. John's College, Cambridge; the Rev. Mr. Boyle, of Portobello, read the First Lesson, and the Rev. Mr. Lyon, of St. Andrew's, the Second Lesson. At the conclusion of the Litany, the Bishop proceeded to induct Mr. Malcolm to his charge, and delivered at the same time a most impressive address to that gentleman. In the Communion Service, the Epistle was read by the Bishop of Glasgow, and the Gospel by the Bishop of Moray, and a most earnest and appropriate sermon was preached by the Rev. John Alexander, of St. Paul's, Carubber's Close, Edinburgh. A collection was then made towards a fund established for the endowment of the pastor and his successors, and the very liberal sum of upwards of £115 was received and deposited on the altar. The Rev. Mr. Henderson of Stirling, and the Rev. Mr. Robertson, of Dalkeith, officiated as deacons in collecting the alms. The non-communicants having retired, the Holy Communion was administered to about ninety persons including the clergy. The form used on the occasion was the authorized service of the Scottish Church, and we understand that the venerable prelate, (who was assisted by his brother Bishops,) has never throughout the long course of his ministrations, now upwards of sixty years, used any other, or been present where the English Communion-office was used.

The service being concluded, the Bishop, attended as before, proceeded to consecrate the burial ground, and this having been done, the congregation retired.

Among the ladies present in church were the Marchioness of Lothian, and the Lady Abercromby.

The congregation are mainly indebted to the families of Keir and Kippendaire for the erection of the edifice, and we are gratified to learn that in addition a very handsome sum, amounting with the proceeds of the offertory on Wednesday, to upwards of £800, has already been appropriated to the Endowment Fund: the building has been vested in the names of the Bishop of the diocese, Archibald Stirling, Esq., of Keir, and John Stirling, Esq., of Kippendaire, as trustees; and care has been taken to prevent the church from being ever separated from the jurisdiction of the bishop. In addition a convenient house is now in the course of erection for the clergyman, and it is proposed, when sufficient funds are collected, to build a school also in connection with the church.

FROM ANOTHER CORRESPONDENT.

The altar is of stone, very elaborately carved, and there is a stone Credence-table in the north wall of the chancel. The altar-rails are carved out of solid oak, and ornamented with carved emblematical devices. The seats are open, and one third of them free for ever. After his institution the Incumbent knelt down at the altar-rails and received the Bishop's blessing.

The Commemoration.

JUNE 3.—This day the anniversary sermon on behalf of the Radcliffe Infirmary was preached at St. Mary's by the dean of Westminster, Dr. Wilberforce.

At one o'clock the neat and pleasing gardens of Trinity College were opened for the admission of visitors to the horticultural show.

At two o'clock the annual meeting of the Oxford Society for the Promotion of the Study of Gothic Architecture took place at Wyatt's room, in the High-street, at which the Rev. Mr. Sewell, of Exeter College, gave a lecture on "the Ecclesiastical Antiquities of Ireland." Among other anecdotes, we cannot omit mentioning one which will be rather startling to some of our readers, viz, that the celebrated stone in the coronation chair at Westminster Abbey is an imposture, so far as to its being the original stone on which the Irish Kings sat, and which, it is said, was sent to Scotland, and afterwards removed to England. It is only a copy of the Irish stone, the original being still on Tara-hill, where Mr. Sewell had seen it. This may account to the superstitious for the non-fulfilment of the tradition said to be attached to it, that if the rightful heir to the throne sat upon it it roared out. Mr. Sewell informed his audience that Mr. O'Connell, at the time of holding his great meeting on Tara-hill, was evidently not aware of the fact, or he would not have failed to make it known.

At three o'clock an exercise for the degree of Bachelor of Music, composed by Benjamin Long, of New College, and organist at Winchester Cathedral, was performed in the music school, before the Vice Chancellor and a crowded audience. It was an anthem from the 89th Psalm.

At seven o'clock the procession of the University boats, with their respective crews, took place.

New College Hall was crowded to hear the concert given by the University Amateur Society, nearly four hundred being present.

On Wednesday a convocation was holden in the theatre, at which the honorary degree of D. C. L. was conferred upon Sir Charles Mansfield Clarke, Bart., M.D., F.R.S., of Wigginton lodge, in the county of Derby; Sir William Jackson Hooker, K.G.H., F.R.S., late Regius Professor of Botany in the University of Glasgow; Edward Goulburn, Esq., Serjeant-at-law, one of the Commissioners of the Court of Bankrupts, &c. They were presented by Dr. Phillimore, the Regius Professor of Civil Law, who eloquently enumerated their respective claims to distinction, and were enthusiastically cheered.

At the same time the Rev. James Chapman, D.D., late Fellow of King's College, Cambridge, and Lord Bishop of Colombo, was admitted *ad eundem*, being presented by the Regius Professor of Divinity, Dr. Hampden.

The usual exhibition of popular feeling among the under-graduates took place on the mention of the various names that were called out. Where we stood the name of the Vice-Chancellor was followed by the most unequivocal expressions of applause; others say it was attended with symptoms of a contrary feeling, but the cheering predominated. Mr. Ward had a divided portion of applause and hisses, but the latter prevailed. His lady was enthusiastically cheered. Dr. Pusey's name was followed by enthusiastic cheering.

Sir R. Peel met with divided applause and hisses; not so his colleague, Sir J. Graham, who was cordially hissed, very likely for neglecting, among other things, to attend the university sermons for two years and a half. Mr. Gladstone was cheered, as also were the Bishop of Exeter and the Earl of Powis.

The Queen and Queen Dowager were received with the utmost enthusiasm and every demonstration of respect.

In the Theatre, Professor Garbett delivered the Creweian Oration, after which the prizes were recited by the successful candidates.

At the conclusion of the Newdigate prize, the Vice-Chancellor dissolved the convocation. The desertion of the theatre was only the preparatory step for clearing Oxford. A few short hours the University was one scene of life and gaiety—now all is sombre, quiet, still, and for five months Oxford will appear deserted.

Most Important.—Opening of Trinity College.

The Dublin Evening Post (a Romanist paper) has the following:—

"We have just received our report from the Court of Queen's Bench, announcing a decision of great importance respecting the opening of Trinity College. Our readers are aware that, in the present term, Mr. O'Hagan, on behalf of Mr. D. C. Heron, a Catholic student of Trinity College, moved the Court of Queen's Bench, that a peremptory *mandamus* should go to the visitors, the Primate, and the Archbishop of Dublin, requiring them to hear Mr. Heron's against the decision of the provost and senior fellows, who had refused him a scholarship because he was a Catholic and would not take the sacramental test. The case was argued at great length by Mr. O'Hagan and Mr. Holmes for Mr. Heron, and by Mr. Miller and Mr. Napier, Q. C., for the visitors. The Chief Justice gave the unanimous decision of the court, that the peremptory *mandamus* should go, notwithstanding the return of the visitors. This is a judgment of the last importance. It raises the question distinctly as to the right of the Catholics of Ireland to scholarships—of which they have been so long deprived. The law is with them. High legal authorities, at the bar and in the college, are with them; and we confidently anticipate that justice will at last be done. We congratulate the country on this great step in advance towards it."

Religious Worship in France.

The *Presse* publishes the following account of the mode in which religious worship in France is regulated by the Government:—"The administration of religious worship, after having formed part of the ministry of public instruction until the year 1828, and subsequently part of the ministry of the interior, was definitely annexed to the department of Justice in 1834. The following is the amount of the expenses for religious worship for the year 1846 (Catholic worship) France is divided, as regards religion, into eighty dioceses, at the head of each of which is placed a bishop with the following pension:—Archbishop of Paris, 40,000f.; 4 Archbishops, with 15,000f. each; 65 Bishops with 10,000f. each. The archbishops and bishops are appointed by the king, before whom they take the oaths, when the bulls by which they are appointed have been verified and registered by the Council of State. But it is from the Pope they receive their canonical institution. The bishops appoint the vicars-general together with the parish priests, but those appointments are submitted to the king for his approbation. Independently of their fixed pensions the Archbishop of Lyons and the Bishop of Arras receive each, as cardinal, an increased pension of 10,000 francs annually. The pension of the parish priests of the first class, those directing parishes containing more than five thousand souls, is fixed by law at 1,500f. (60*l*. British,) and those of the second class at 1,200f. (48*l*. British.) The curates are paid according to their age. Those aged seventy and upwards 1,000f.: those from sixty to seventy years of age 900f.; and those under sixty years of age are 800f. per annum. The Protestant Church is composed of nine clergymen, residing in Paris, who receive 3,000f. per annum, sixty-four in the provinces who receive 2,000f., 102 who receive 1,800f., and 522 who receive 1,500f. The ministers of the Jewish faith are paid by the State in the same manner as the Catholics and Protestants. The grand rabbi of Paris receives 6,000f. Seven grand rabbis in the departments 3,000f. each. A sum of 73,400f. is divided amongst a hundred officiating ministers or rabbis, whose salaries vary from 300f. to 1,000f. The service of the different religious societies amount, for the year 1845, to the sum of 37,684,350f., viz., Catholic worship, 36,318,900f.; Protestant, 1,255,050f.; Israelite, 110,400f. From the 1st of July, 1830, to the 1st of July, 1843, the donations made, and the legacies bequeathed to the different religious congregations amounted to 4,774,000f."

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[*] "Voices from the Early Church, a Series of Poems." London, 1845; Burns. Pp. 235.

[†] See Dr. Channing's Sermon entitled "The Catholic Church."

[‡] See Crossman's Catechism, and the fate of Dr. Pusey's Sermon.

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The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

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June 29—yly W. H. PADDOCK.

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REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

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TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

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The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. PRINCIPAL.

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THOMAS HALL,
No. 80 and 86 Wooster street,
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FROM the *Norfolk (Va.) Courier.*—"The New Organ lately erected in our city by Mr. GEORGE JARDINE, of New York, was on Wednesday afternoon, fully tested in the presence of a select and numerous auditory. The exhibition was as creditable to the builder, as gratifying to all who were present, and elicited the warmest approbation. We cannot hesitate to pronounce it a *splendid* instrument. It combines the excellencies of finished workmanship, great variety of tones, and exquisite expression, in a wide range of twenty stops; of a principal and minor organ whose powers may be united at will. And so happily subdued are even the sonorous depths of its largest pedal pipes, and so sweetly modulated its treble, that no harsh, ungrateful sound vexes the hearer, and detracts from the flood of melody. We were struck with the fine effect of the swell; in the Dulciana, Flute Hautboy and Trumpet; whilst in the Open Diapason, the imitation of the French Horn was admirable. Exclusive of his other merits, Mr. Jardine possesses peculiar ability in *voicing* his organs," &c. &c.

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Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

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